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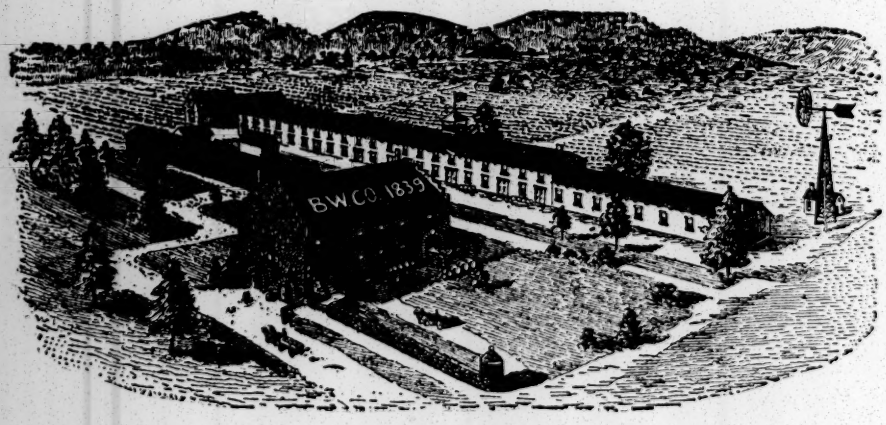

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IX.—(XCIX).—JULY, 1938.—No. 1.

THE OXFORD GROUP.

Never mind from whose lips a lesson falls, but commit to memory whatever good may be proposed.—St. Thomas Aquinas.

Wherever grace is, the noble fruits of grace can ripen. . . . Wherever conscience is astir, wherever men are alive to God and His Holy Will, there and at the same time the grace of Christ coöperates and lays in the soul the seeds of the new supernatural life.—Karl Adam.

WITHIN the past few months many priests must have become aware of an addition to the newsstands of America quite unlike most of the literary and pictorial provender which those agencies of culture offer to the public. If they bought a copy of *Rising Tide* and looked through it, their first reactions may have been mixed, but it is safe to say that their curiosity was piqued by this effort, aided by the most up-to-date use of photomontage and easily memorable slogans, to interest the great American public in the will of God. Their own interest, to say the least, must have been aroused by the quotation from Dr. Christian Richard, Catholic Professor in the State University of Iowa School of Religion and School of Letters, that the group which publishes *Rising Tide* presents " an unprecedented means of coöperation between Catholics and Protestants and all other serious-minded people ".[1] Surely such coöperation, wherever it is feasible, must be recognized as desirable, if not indeed an urgent necessity, in the present state of the world. The Pope's words in *Caritate Christi* and *Divini Redemptoris*[2] are more than an " invitation to all believers ": they are a challenge to us

[1] Cf. Christian Richard, " The Broken Equilibrium," *The Catholic World*, Sept., 1937.

[2] Pope Pius XI, *Atheistic Communism*, Paulist Press, New York, n. d., p. 29.

as well. If we are to give effect to the Holy Father's wish for a spiritual front embracing all those who are, at the lowest estimate, *pro Deo,* it behooves us to acquaint ourselves with such vital and effective currents as there may be in the religious world outside the Church, to know with whom we may in good conscience join hands against the forces of Antichrist.

It is the purpose of this essay to examine, from what the writer trusts is a Catholic point of view, one such current, the Oxford Group movement, paying enough attention to its history, its ends and means, some of its results, some of the relations between its philosophy and technique and Catholic belief and practice, to set forth what may be deemed a tenable Catholic attitude toward the Group and its activities. It is not the writer's purpose, may it be clearly understood, to decide whether or not a Catholic may affiliate himself to the Oxford Group. That decision belongs ultimately to the competent ecclesiastical authority and to that authority alone; and, until such authority has spoken, to the properly informed conscience of the individual.

The Oxford Group, like so many similar movements within and without the Church, is largely the lengthened shadow of one man.[3] Its originator, Frank Buchman, is an American Lutheran minister. In the early part of this century he was pastor of a church in Philadelphia, which post he left in order to establish a boys' home. Since then he has not, to the writer's knowledge, held any pastoral charge in any Protestant denomination. After a difference of opinion with the administrative board of the home over the food provided for the boys, which Mr. Buchman thought insufficient, he resigned and in 1908 went to England, filled with resentment against those whose attitude had in his judgment made his resignation necessary. While listening to a sermon at Keswick [4] he underwent a spiritual experience which convinced him of what he had suspected from time to time before, that his anxiety and unhappiness of soul were

[3] The writer is so much indebted to "Les Groupes d'Oxford," a symposium by Claude Vignon, E. Brunner, and M.-J. Congar, O.P., that to credit it in each instance where credit is due would overcrowd these pages with notes. First published in *La Vie Intellectuelle,* 10 July, 1936, the symposium was later printed separately by Les Editions du Cerf, Juvisy, (Seine-et-Oise). When specifically referred to hereafter, it will be cited simply as "Les Groupes d'Oxford," with page number.

[4] Peter Whitestone, O.P., "Groups," *Blackfriars,* Sept., 1937, p. 660.

caused by his own resentment rather than by the actions of others. The next day he sent letters of apology to the six persons in America against whom he had entertained bitter feelings. Although the letters all went unanswered, the fact of writing them restored to Mr. Buchman's spirit the peace which is born of charity. This incident was the birth of the movement as such, because it brought to Mr. Buchman the conviction that until individual lives are set right according to the standards of Christ, neither individuals nor the world will know true peace.

By 1921 Mr. Buchman had associated with himself a group of members of Oxford University (whence the movement's name) and had fired them with his vision of a world under God's control because directed by individuals who had brought their separate lives into union with His will. South African students at Oxford brought the idea home with them, it spread early to Canada and the Scandinavian countries, and is now active in no less than fifty nations.[5] Although Groups have been active in the United States for several years, the publication of *Rising Tide* represents the first attempt at widespread publicizing of the movement in our country.

It is not within our present purview to essay what might be called the textual criticism of the movement. Since the Group itself repudiates all claim to having invented anything new, the interesting task of tracing the provenance of its philosophy and technique may be left to the religious historian of the future. The mere fact that such-and-such a book influenced Mr. Buchman need not materially affect our judgment of the movement in itself.[6]

The purpose of the movement is to change human lives by subjecting them to the will of God and, through the influence of those who have been changed, to change the world in like manner. Its philosophy, in brief, is that God has a plan for each individual and for the world, that His plan is obviously the best, and that every human unhappiness arises from man's self-willed departure from God's plan, whereas peace and happiness are given to those who allow themselves without reserve to be guided by God's will. The group is keenly aware of the

[5] Cf. *Rising Tide*, first printing, 1937.

[6] But the curious may be interested to cf. Henry B. Wright, *The Will of God and a Man's Lifework*, Association Press, N. Y., 1924.

present crisis in the world and maintains that only through God's guidance can a disaster be averted: that guidance is to be brought to bear upon world affairs by those who have been changed. But the first essential is a changed self.

The first step in the process of life-changing is an honest recognition by the individual of his spiritual state. As a criterion for this, the movement presents the four absolutes: absolute honesty, absolute purity, absolute unselfishness, absolute love. The person who desires to be changed is usually advised to write the four absolutes on paper and to jot down under each one the things in his life which are out of harmony with those standards. Obviously, the first demand of God's will is that he set about removing these barriers between himself and God and his neighbor. In this self-analysis and self-adjustment, he will be helped by "sharing", which means making a more or less complete manifestation of conscience to another member of the group whom he trusts. Sharing has its place in later life as well as in this beginning, being not only an aid to the individual himself, but also a means of witnessing to others how God has changed him. Sometimes it is done publicly, but certain matters are never shared with members of the opposite sex and deep sharing, which is like what we would call a general confession, is usually strictly private. After the first sharing, it is customary to ask God's forgiveness in prayer and to make an act of total abandonment to His will. Then comes "restitution". This we must understand not in the technical sense of our moral theology, but as an attempt on the part of the changed individual to remove whatever barrier, whether relating to justice or to charity, exists between himself and any other person. Mr. Buchman's six letters to his enemies are an example of restitution. Another example would be that of a Canadian newspaper man, changed by the Group, who the next day paid the government over twelve thousand dollars of delinquent taxes of which he had successfully defrauded the Dominion for twenty-five years.[7] Whatever form the necessary restitution takes, the changed individual is expected to be so dedicated to God's will that he will

[7] The writer's authority for this is the Rev. Samuel M. Shoemaker, Rector of Calvary Episcopal Church, New York, who told it at a round table at the State University of Iowa, 7 Feb., 1938.

carry it out without demur and with only such hesitation and delay as his " guidance " indicates.

This matter of guidance is the very keystone of the Group. Guidance means simply that God communicates His will directly to individuals or groups during periods of prayerful recollection known as "quiet times". The recommended practice of the Group is to have a quiet time every morning, as early as possible. No definite regulations are laid down for the conduct of the quiet time. The practice of one member of the Group, known to the writer, may be taken as typical; he uses a full hour, devoting the first part to reading the Bible, the second to intercessory prayer, and the third to " listening ", which means opening his mind to the suggestions which God makes to him. " When man listens, God speaks ", is a favorite Group slogan. It is strongly advised that the person listening should have paper and pencil at hand to write down his guidance, so that he may not forget it and may pay particular attention to those matters about which he receives guidance often. Some members of the Group have their quiet times at other periods of the day instead of, or as well as, in the early morning; and it is recommended that families have their quiet time together. Quiet times, as well as sharing, have their place also in the programme of meetings of the Group.

It is important to note that the Group does not insist upon the uncritical acceptance of whatever thoughts come to one during a quiet time as divine guidance. Doubtful guidance is checked against the four absolutes, the natural law, the individual's religious beliefs, his highest ideals, the duties of his state in life, the guidance and experience of other members of the Group, especially the more mature and experienced, and so on, and is discarded if it is out of harmony with any of these. According to Fr. Congar, some cases of doubtful guidance are referred to Mr. Buchman himself and the " Central Group " and, apparently, their guidance is accepted.[8]

Once a person has been changed, it becomes his duty to witness to that change. The necessity of making restitution, as the Group understands it, is taken as an opportunity of witnessing to those to whom the restitution is made; but it must not stop

[8] " Les Groupes d'Oxford," p. 41.

there. Those whose lives are changed must become themselves life-changers. "From our dining-room tables, we should push back our chairs and fall into natural conversation with our guests about the way Christ remakes lives and homes and nations. Everyone that comes inside our homes must feel and find the power and love and direction of God there, and go out to remake his own life and home".[9] It appears too that guidance often concerns itself with taking or making opportunities for witnessing. It is definitely of the essence of the Group to be convert-making, since its plan for a God-controlled world demands at least a sizeable leaven of God-controlled individuals in the general population.

"By their fruits you shall know them". What fruits can the movement show? Naturally, the Group's propaganda, like our own, is all favorable to the cause it aims to further.[10] One could fill many pages with stories like that of the Canadian newspaper man. If the writer does not make use of such stories, it is not because he is lacking in sympathy for any sincerely-felt religious experience, but simply because they are easily available in the literature of the Group and because the demands of space render imperative the limiting of quotations. One cannot be omitted, the statement of M. Claude Vignon, a Catholic and evidently not a member of the Group, that goodly numbers of indifferent Catholics have been brought back to the sacrament of Penance through the practice of sharing.[11] For the rest, on the Group's credit side, the writer can do no better than to make his own *"ce qui paraît bien"* to the distinguished French Dominican, Fr. Congar:

"How much good there is in the Groups, good which they have sown in the lives of men without number, is known only to God. We can but gather the testimony of books or, more effective, that of souls. Still, that testimony exists and anyone who once becomes seriously aware of it must accept a certain

[9] Samuel M. Shoemaker, *The Church Has the Answer*, p. 15; no publisher or date, but presumably obtainable from offices of *Rising Tide*, 61 Gramercy Park North, New York, N. Y.

[10] The bibliography most available to all readers is that in *Rising Tide*. "Les Groupes d'Oxford," pp. 62-64, has a good one of books in French and articles in French and German, both commendatory and adversely critical.

[11] "Les Groupes d'Oxford," p. 10.

number of realities which resist all criticism: the Groups have effectively and seriously changed a great number of lives. It seems undeniable that oftentimes the Groups have made a success of this very task which we priests so often find beyond our skill. In certain circles, especially, in the world of well-to-do men and women of affairs, or again in the rich and snobbish atmosphere of certain great Anglo-Saxon schools, they seem to have succeeded in transforming what was a mass of conventionalism and indifference into genuine loyalty, into a life really delivered up to Christ. This is no small thing; and this alone ought to make us think twice before condemning the Groups because of some laughable or pitiable incidents in their history or on the basis of the irrational prejudice that they *cannot* be good, since their origin is Protestant . . . " [12]

On the other hand, there are testimonies like this:

" In their recent American tour, the Groups on at least three occasions—at Detroit, Louisville, and Phoenix—found the work of conversion far harder *in towns where they had previously worked:* still more significant, at Louisville, where two years previously hundreds had made their surrender, they found only eleven who had remained in any sense active members ".[13]

Obviously, a statistical study of results is impossible from the nature of the movement. In any event, a purely pragmatic test applied to anything in the field of religion, while it may be impressive, is never completely satisfying. A safer standard of judgment will be to check the philosophy and technique of the Group against the data of reason and faith.

So far the Group has successfully avoided, except perhaps in certain isolated local instances,[14] any sectarian doctrinal definition. " This, of course, is not to say that there can be no dogma at all behind the work of the Groups. It is sufficiently obvious that the members believe in God, in Christ, in the Holy Spirit, and in salvation. These beliefs are held, indeed, in a singularly rich, vivid, and realistic manner. But there has been so far no attempt at an intellectual formulation of them ".[15] In fact,

[12] *Op. cit.*, p. 42-43.

[13] R. H. S. Crossman in *Oxford and the Groups*, ed. R. H. S. Crossman, Basil Blackwell, Oxford, 1934, p. 105; cited hereafter as *Oxford and the Groups*, with page number.

[14] E. g., in Alsace: cf. " Les Groupes d'Oxford," p. 57.

[15] J. W. C. Wand in *Oxford and the Groups*, p. 165.

there is at work in the Group a conscious effort to prevent its ever becoming a sect set over against the other Christian denominations. The Group regards itself simply as movement, not as an organization. Speaking of its distinctive terminology and customs, the Rev. G. F. Allen, Chaplain of Lincoln College, Oxford, says: " They are valuable as presenting old truths in new forms to a modern world; they would cease to be valuable the moment they were regarded as essential, or made the mark of a new orthodoxy ".[16] Members of all churches are welcomed in the Group, their previous ecclesiastical allegiance is encouraged, and, as for those whose contact with religion is initiated or restored through the Group, an effort is made to relate them to some church, presumably that of their choice or that to which they had at some time belonged. " The aim of the Oxford Group is not that people should be drawn off from the worship of the Church into Group meetings; it is that, through the deeper fellowship of Group meetings, they should learn to find a deeper spiritual life within the fellowship and sacraments of their church. The aim is not that people should learn to use the new phrases, which the Group has specialized from modern speech to proclaim its message; it is that they should forget these phrases, as they learn once more to affirm, not with their outward lips, but from reborn hearts, the traditional creeds and doctrines of the Church ".[17]

An obvious criticism is that voiced by M. Vignon in the words, " I do not believe in perpetual dynamism ".[18] He asks whether the Group can avoid eventual crystallization into a sect; or if it can live without some such formalization. For us as Catholics the former question is the more important. The history of similar movements outside the Church, from Methodism to the Salvation Army, sounds a warning that cannot be lightly dismissed. And yet, precisely as Catholics, we cannot subscribe to any law of sociological determinism: there is a possibility, however tenuous, that the Group, since it is composed of free human beings, may be able to preserve its genuinely unsectarian character, at least for as long a time as it is an effective

[16] *Op. cit.*, p. 37.

[17] G. F. Allen in *op. cit.*, pp. 38-39.

[18] " Les Groupes d'Oxford, p. 18.

force in the religious life of the world. For the present and immediate future, we may conclude with Fr. Congar that the Group's usefulness in the religious life of the world will be directly proportional to its humility in recognizing itself as a method, a means to an end, not the abiding-place of the spirit but a pathway towards that home, " a place where the unbelieving and the weary can meet Christ again and receive the revelation of a living Christianity and then he oriented towards the Church in order to live that Christianity in its fullness ".[19]

As for the Group's purpose of changing lives and remaking the world through the lives and activity of dedicated men and women, little comment is needed, for it is precisely this, under the leadership of the hierarchy, which is the end of Catholic Action. Nor need we tarry long over the Group's philosophy of total dedication to God's will: a chorus of our own saints joins Dante's voice in declaring that that way lies our only peace. For the recognition of these profound truths by growing thousands outside the Church we should be sincerely grateful.

Neither shall we be inclined to dispute the Group's slogan, " God has a plan for every man ", and its correlative, " Every man can know God's plan ". But we should hesitate to accept the Group's interpretations of those slogans as final. To us, God's plan for every man is that he should participate through Christ in the divine life. To this everything else in religion and life is subsidiary; everything else derives its ultimate value from the use we can make of it to participate more fully, deeply, richly, in that life. Hence, every detail of our lives is indeed related to God's plan. To the Group, God's plan is rather more concerned with the details of everyday life almost as ends in themselves, to be performed in the manner that God indicates, with the ultimate purpose of achieving, for oneself, one's circle, and the world, all that is included in the term, peace.[20] Every man can know God's plan, we hold, from His signified will and His will of good pleasure: from " the commandments of God and of His Church, the evangelical counsels, divine inspirations, our particular rules and constitutions " (for which last may be un-

[19] Cf. *op. cit.*, p. 56.

[20] Contrast, e. g., the first chapter of Columba Marmion, O.S.B., *Christ the Life of the Soul*, Herder, St. Louis, 1923, with that of Burnett Hillman Streeter, *The God Who Speaks*, Macmillan, New York, 1936.

derstood, for layfolk, the duties of their state) on the one hand; and on the other from " everything that befalls us ".[21] The Group makes no formal distinction between God's signified will and His will of good pleasure; and in its teaching on guidance practically limits the direct apprehension of His will to what St. Francis de Sales calls " divine inspirations ". There is therefore a difference between Catholic and Group teaching on God's plan and man's way of knowing it. But there is so far no essential opposition: the Group's teaching does not exclude either the larger concept of supernatural life in Christ or necessarily the possibility that God may communicate His will in ways other than individual guidance, while the Catholic teaching recognizes peace in this world as a desirable, if subordinate, end and includes " divine inspirations " as one means among many to know God's will. Here, as in its indefinite theology and amorphous organization, the Group would appear to be a half-way house on the road of Truth, a long way perhaps from the goal, but a long way too from the morass of materialism.

As for guidance itself, it is a commonplace among Catholic writers that God does communicate with the soul in prayer. " It is a horrible doctrine to say that God does not want to speak to *your* soul ", as Fr. Daniel Considine characteristically puts it.[22] " *Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere . . .* " But here, too, some distinctions must be noted. If " Everyone can tune in on God " is taken baldly to mean that, as soon as one has surrendered to Christ and begun to make the required restitutions, he will receive direct interior locutions whenever he has a quiet time, it is certainly contrary to Catholic mystical theology: writing of the soul in the purgative way, Dr. Leen says, " The touches of Divine Grace are very delicate and normally speaking escape our consciousness ".[23] Nor can it be denied that a fledgling convert to the Group might be led to expect such locutions from the easy way in which members talk and write about their guidance, although surely the sustained experience of

[21] St. Francis de Sales, quoted in Vital Lehodey, O.C.R., *Holy Abandonment*, M. H. Gill and Son, Dublin, 1934, pp. 9-10.

[22] Daniel Considine, S.J., *Words of Encouragement*, C. T. S., London, n. d., p. 126.

[23] Edward Leen, C.S. Sp., *Progress through Mental Prayer*, S. & W., N. Y., 1935, p. 61.

mental prayer must fairly soon convince them that it is an ever-deepening process. The writer has in fact heard the testimony of one of the outstanding personalities in the American Group that his prayer has become *increasingly* passive, which does indicate a wholesome recognition that in prayer one must learn to creep before he can walk. The significant fact is that the Group has grasped the reality that " in prayer there is reciprocal action ",[24] a reality too often lost sight of in our endless prayers of petition. Fr. Congar makes a distinction between the language used by the Group in speaking of God's part in this reciprocal action and that used by our mystics to express the same idea: the Group is inclined to designate God's communications in terms of speech, whereas the mystics described their experiences more usually in terms of touch or taste or movement.[25] In other words, the Catholic tradition is of mystical experience as something felt rather than as something heard, and therefore requiring for its interpretation to be submitted to the ordinary agencies of spiritual direction in the Church. One is free to wonder if this represents a real distinction, if the Group has not simply taken over a loose terminology from common speech to describe the same experience which the mystics described perhaps more accurately. The practical import of Fr. Congar's distinction will be considered in connexion with the problem of checking guidance. Regarding guidance itself, it need only be added that, lacking a clear theology of original sin and its effects upon human nature, the Group does not sufficiently stress the need of a systematically progressive purification, an *ascesis*, preceding and accompanying the progressive illumination, though it is hinted in the theory of restitution. Again, Catholic theology supplies what is wanting to the Group. As for the quiet time and the pencil to note down lights in prayer, Catholic tradition is fully in accord with these.

The necessity of checking guidance will appear to a Catholic as a crucial point in the Group's system. It is too obvious that a wide door is opened to " haphazard suggestions from the depths of the sub-conscious " [26] and even to diabolic influence if every impulse noticed during a quiet time is interpreted as a direct

[24] *Op. cit.*, p. 55.

[25] " Les Groupes d'Oxford," pp. 37 et seqq.

[26] Streeter, *op. cit.*, p. 168.

command from God. The best thinkers among the Group recognize this danger. We have seen above some of the standards which they propose as criteria for checking guidance, which imply the acknowledgment of God's signified will although the Group does not give it that name. A Catholic would want to see the concept of the signified will expanded and clarified and the will of good pleasure more explicitly recognized. Above all, he would want to see included prominently among these criteria the teaching and governing authority of the Church and the ordinary modes of spiritual direction in use among us. To the writer's knowledge there is no evidence that the Group would not admit at least the subjective validity of these additional criteria; it would be too much to expect them to admit more. The only positive evidence the writer can adduce is the affirmative answer given him by a Presbyterian minister, who has been personally acquainted with Mr. Buchman and other leaders of the Group for many years, to the question, " Would the Group countenance the checking of guidance received by a member by comparison with the teachings of an authoritarian, institutional religion to which that member belonged? " Perhaps, though, something of the Group's attitude toward the Church may be gathered from this extract from a sermon delivered by one of its leading American exponents:

" The Roman Catholic Church is perhaps the most powerful organization on earth: it is strong in its declarations of loyalty to Jesus Christ, and concerning private and public morals. It sees and knows the enemy of antichrist clearly, and is working ceaselessly to whip him. The Pope has invited us all to make common cause with that Church against the common enemy; and this opens a door to unity with them that may come long before organic unity is possible, the unity of fighting side by side with them in a war to banish antichrist, and enthrone Christ on earth. Protestantism is unspeakably stupid if it does not realize that Rome is not their enemy but their friend: and if they harp on differences and disagreements, when these might well be melted away in the heat of common and effectual action against a common foe, which may bring about the only kind of fellowship out of which unity can ever come ".[27]

[27] Shoemaker, *op. cit.*, p. 9.

If this attitude is common among the Group, it marks the dawning of a new day for inter-religious relationships in America. If it is lived out with the absolute honesty, absolute purity, absolute unselfishness, and absolute love which the Group declares to be its design for living, we know what, given the grace of God, it may eventually mean.

The one practice of the Group which has drawn the most violent criticism is that of sharing. "There is something in many of us that shrinks from spiritual nudism—a name I have heard applied to the practice of the Groups—for much the same reason that we shrink from physical nudism, or from the romantic nudism—commonly called realism—now so extensively cultivated by novelists and playwrights".[28] And there are far graver dangers to sharing than the embarrassment felt by Dr. Jacks. Fr. Congar cites among them the play given to exhibitionist tendencies, the harm wrought by imprudent avowals of sin and inadvisable restitutions, and, deeper still, the possible confusion of a really changed life with the mere feeling of well-being which follows upon the psychological release of confession.[29] Other writers as well as Fr. Congar have emphasized "the appalling danger of giving such specialized pastoral work to young people of no experience" and "the irresistible temptation to collect conversions, and to magnify past sins for the sake of the effect they create".[30] Non-Catholic critics like Mr. Crossman and Dr. Jacks recognize that these dangers are not present in the Catholic confessional,[31] so their objection is not based upon the idea of confession as such, but upon the particular circumstances surrounding sharing in the Group. However, the Group itself is aware of these risks and its leaders "have come more and more to see the dangers of emotionalism and to guard against them".[32] One does not hear so much nowadays of the earlier charge that the Group is preoccupied with sexual sin and the public sharing thereof; and we have seen above the ordinary safeguards now placed around the practice by the Group. To these Fr. Congar would add an insistence that good be shared

[28] L. P. Jacks in *Oxford and the Groups*, p. 128.

[29] "Les Groupes d'Oxford", pp. 30-33.

[30] Crossman in *Oxford and the Groups*, p. 105.

[31] *Op. cit.*, pp. 105, 129, 131.

[32] L. W. Grensted in *op. cit.*, p. 198.

as well as evil, the individual's spiritual lights as well as his sins; and that sins should be shared privately first and then publicly only if such public sharing is judged before God to be prudent and calculated to produce a good effect.[33] Dr. Jacks quotes the Rev. Julian Thornton-Duesbery as saying, " The question of just how much to share must be left to the guidance of the Holy Spirit ".[34] On Group principles themselves, sharing must be related to guidance: given the additional checks proposed above for guidance, the dangers inherent in sharing, while not eliminated perhaps, would be reduced to a minimum.

Nor should we forget that sharing has its definitely good side, as well as its *rapports* with Catholic practice. Manifestation of conscience, while made quite voluntary, is recommended to religious by the Code;[35] it is strongly urged by authoritative writers on the religious life;[36] something very like it, so the writer has been told by alumni, has its place in the Sulpician system of training secular priests; every priest knows how much more can be accomplished with a penitent who can be brought to look for direction as well as absolution, laying bare his motives, temptations, graces, and problems as well as reciting a list of his sins. The Group would profit from considering that in all these instances the person with whom conscience matter is shared is either a superior or a priest or both in one, possessing training, the grace of state, and some degree of maturity and experience: an attempt should be made to approximate these qualities, insofar as they can be approximated outside the ecclesiastical hierarchy, whenever sharing partakes in any measure of the penitent-confessor relationship.

As for the other merits of sharing, we have both to draw upon and to unthink a little our own experience of confession and direction in order to appreciate its meaning to one without that experience. We all know the release which follows the confession of sin, heightened for us by our conviction of the power of absolution. But we can sympathize with the loneliness, and often the implacable remorse, of those who know it not. If the

[33] " Les Groupes d'Oxford," p. 30.

[34] *Oxford and the Groups,* pp. 129-130.

[35] Canon 530.

[36] Cf. Paul Delatte, O.S.B., *The Rule of St. Benedict,* B. O. & W., London, 1921, pp. 120-121, 300-301.

Group's practice of sharing does no other good, it opens to many the first intimate friendship of their lives.[37] " The place in life, where men most need the encouragement of friendship, is the place where through pride and through fear they never acknowledge their need of friendship ".[38] But Fr. Congar acutely analyzes still another good that can come from sharing. " It is a fact of experience that even when we cherish the desire of a better life and the wish to rise out of our mediocrity or our sins, we feel our good will, as it were, bound and held in check by habitual psychological attitudes. . . . How often we have wished to be rid of this tyrannous and wretched habitude of life which we feel sure hinders in us a veritable *élan spirituel!* And then, despite our formal resolutions and genuinely good will, we continue to falter and begin again to fall. There is a grave problem here: how to make our conversion of life so real that the old man, condemned in principle, will be effectively and psychologically replaced by the new . . . how to free ourselves from those old narrownesses, those bitter feelings, from all that holds captive within us joy and generosity of spirit. From this point of view, sharing seems to represent an effective method of spiritual liberation. . . . It reveals to us, in the spectacle of changed lives and by the feeling around us of confidence in the possibility of renewal and freedom, that we can be, *we also*, good, pure, loyal, unselfish ".[39] And Fr. Congar adds the interesting note that the help given toward a good life by the obligation of publicly witnessing to it " is one of the reasons which St. Thomas invokes in favour of the vows of religion ".[40] The same writer reminds us that this is a psychological, not a supernatural, phenomenon and that euphory is not to be confused with real conversion.[41] However, far from seeing any opposition between sharing and sacramental confession, he conceives of them as existing on quite different planes, having (as we know full well) different purposes; and he adds that " ' sharing ' can procure advantages which confession does not necessarily pro-

[37] Whitestone, *Blackfriars*, September 1937, p. 664.

[38] Allen in *Oxford and the Groups*, p. 4.

[39] Les Groupes d'Oxford, p. 31-32.

[40] Op. cit. p. 32. Cf. IIa IIae, quaest. LXXXVIII, Art. IV.

[41] l. c.

cure or procures only imperfectly . . . the *psychological* realization of renewal ".[42]

It is in fact sharing, in the sense of witnessing, which Fr. Congar, with some reservations, would have use gratefully " assimilate into Catholicism ".[43] In the moving conclusion of his essay, he brings out again the similarity of aim between the Group and Catholic Action, " a lay action animated by a personal and living faith, looking to introduce an effective religion into the world of human life, seeking to be contagious, to change lives and thereby to change society. . . . The Groups seem to us to present a demonstration of the apostolic and psychological value of witness of which we can avail ourselves almost in its entirety. We think that there is in it a reality authentically Christian enough to disembarrass it of whatever indiscretion, pragmatism, or Anglo-Saxon naïveté may go with it. We think that, in developing certain aspects of sharing and of witnessing, we Catholics would be procuring for ourselves great benefits, in the sense of a more " human " and more friendly spirit, in the sense of a piety more sincere, more attractive, and more contagious, in the sense of a more realistic approach to our preaching and of a contact with souls more real and more fruitful. . . . Certainly, every good which the Groups have is part of our heritage already. Certainly, we have in the Church the riches of the Kingdom: sacraments, doctrine, the surety of God's direction. . . . Certainly, our Church has the plenitude of the gift of God and of His grace. But, just as the existence of communism accuses and ought to awaken the social conscience of Christians, the existence of the Groups *outside* the Church and the fact that souls are seeking in them, apart from her, a renewal of their life, is a challenge to the mediocrity and torpor of our lives. Finally, here as elsewhere, our task is simply to become again *truly* and *fully* Catholic ".[44]

[42] *Op. cit.*, p. 33.

[43] *Op. cit.*, p. 59.

[44] *Op. cit.*, pp. 59-61. Priests may find of special interest Fr. Congar's plea for a greater element of witnessing among priests themselves, p. 60. Our clerical conferences and conversations, he says, deal mainly with matters exterior to our lives and with religious matters only in an impersonal way; and the absence of more intimate witnessing, " especially among young priests, has more consequences than one might think ".

Our own conclusions about the Oxford Group may vary. Ultimately they will depend largely upon our initial attitude toward things outside the Church, whether we are prone to concentrate our attention upon the errors which abound there or rather to seek for and welcome and cherish, wherever found, those " noble fruits of grace " to which reference was made at the head of this essay: if the writer leans toward the latter course, it is because he reminds himself that it was the same authority that defined the proposition, " *Extra ecclesiam nulla salus* ", which condemned the Jansenist tenet, " *Extra ecclesiam nulla conceditur gratia* ".[45] " *Extra ecclesiam nulla salus* " seems to the writer to be true in a special sense of the Oxford Group: for fully vigorous health and effectiveness, it needs precisely what the Church alone can offer—an intellectual content of clearly defined doctrine, a comprehensive moral and ascetical theology, the rich heritage of mystical experience in Christ's Mystical Body, an infallible teaching authority and a governing authority with bi-millennial experience and the grace of state; above all perhaps, the sacraments. " Between the Groups and Catholic truth, there is less an opposition than a relation of partial truth to the whole, of the partially-achieved to the totality ".[46] Among the greatest, if not itself the greatest, of intellectual obstacles to those outside the Church is the concept of authority in religion. Among the greatest, if not itself the greatest, of moral obstacles is the demand made by the sacrament of Penance. Given the grace of God, is it such a long step from belief in guidance to belief in infallibility, from sharing to the confessional?

" When the Group Movement has fully recognized what is worthy of God and what He has in fact set up upon earth, no slum dwelling, no attic, no small house where parties can meet, but an everlasting city in which there are many mansions, of which ' the Lord is the glory ', it will be able—if it keeps its ranks—to face any criticism and march on the highway of truth ".[47]

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[45] Karl Adam, *The Spirit of Catholicism*, Macmillan, New York, 1929, p. 166.

[46] Congar in " Les Groupes d'Oxford," p. 56.

[47] M. C. D'Arcy, S.J., in *Oxford and the Groups*, p. 191.

POSTSCRIPT. *The Catholic Herald*, London, 11 March, 1938, reports that the Cardinal Archbishop of Westminster has informed his clergy that " the Group Movement is so tainted with indifferentism, i. e., with the error that one religion is as good as another, that no Catholic may join in such a movement so as to take any active part therein or formally to coöperate therewith ". Since THE ECCLESIASTICAL REVIEW is read in his Eminence's diocese, the writer thinks it well to make special note of this prohibition, lest anyone there (or, for that matter, in any other place where a similar decree may be in force) wrest from this paper an interpretation which it expressly disclaims. Sympathy with wholesome elements in the Group movement is one thing; active participation or formal coöperation another. Obviously, as regards the latter, the directions of his ordinary constitute for every Catholic the most valid kind of " guidance ".

D. H.

MASS WINE.

Its Manufacture and Church Legislation.

AN ARTICLE on the making of wine and the regulations laid down by the Church regarding the various aspects of the subject seems timely. Although these regulations have been published and commented on in many ecclesiastical journals, they have never, to the author's knowledge, been gathered together and published as a unit in any English or American review. Many excellent articles have appeared in foreign publications,[1] but these, for the most part, are out of the reach of the great majority of English readers. That this aspect of the Church's legislation is important can be gathered from the solicitude of the Holy Office. Repeatedly,[2] it has expressed anxiety regarding the bread and wine used in the Holy Sacrifice of the Mass, and in one of its recent decrees has made the following prescription: "Let them [the Ordinaries] also see to it that in all dioceses or cities or towns, according to the nature of the place, there be some fit persons who are above all suspicion, especially religious of either sex, from whom the rectors of churches may secure, unless they already have it at hand, matter of both species for the Sacrifice and Sacrament of the Eucharist, such as can be used with a safe conscience". In some dioceses regulations have been made which govern these matters, but in general it has been left to the individual. Therefore a knowledge of the process by which Mass wine is made and the various ways in which it can be made invalid or illicit may make us more careful in purchasing the matter for the Sacrifice and Sacrament of the Eucharist.

The hosts used in the Sacrifice of the Mass cause little difficulty, since they are usually made by religious who have no difficulty in securing pure wheat flour which is the necessary ingredient of altar breads. Moreover, there is small possibility of contamination from the outside, as the hosts are shipped directly

[1] Brouillard, R., *Nouv. Rev. Théo.*, June, 1935, pp. 55-75. Fattinger, R., *Pastoralchemie*, Herder, St. Louis, 1930, pp. 40-87. Pauwels, J., *Periodica*, VI, Suppl. XVIII, pp. (57)-(71). Victoria, E., *Razòn y Fe*, 1909. Victoria, E., *El vino dulce para Misas* (Madrid, 1931).

[2] *Acta Apostolicae Sedis*, (A.A.S.) XXI, p. 631. Collect. S. C. de Prop. Fide, II, n. 2122. Gasparri—*Codicis Juris Canonici Fontes*—Typis Polyglottis Vaticanis, 1926, Vol. VII, p. 384, also Vol. VI, p. 536.

from the religious to the churches. With wine it is a different question. Its constitution is quite complex and its manufacture requires considerable skill. The transportation of the wine presents still more difficulties, as it may be tampered with during the time it is in the hands of the transportation company, as happened so frequently during Prohibition. Again, if the wine is procured from merchants dealing in these products, the possibility of adulterating the wine becomes still greater. Many times these dealers do their own wine blending and fortifying and consequently the possibility of adulteration increases in proportion to the number of people who handle the wine.[3] So, all other things being equal, it is more satisfactory to buy directly from the wineries which specialize in making Mass wine and which have letters of approval from the ordinaries in whose diocese the wine is made and bottled. Thus the possibility of contamination by a third party will be eliminated. With the advent of modern wine chemistry and the so-called quick aging processes used by the manufacturers, the Church's regulations on the making of Mass wine are frequently violated; hence the need for caution. Just how the wine can be adulterated will be pointed out later in the article.

General Principles

Before proceeding further, it is well to consider some of the principles laid down by theologians[4] regarding licit and valid Mass wines. Most of these regulations are based on the Church's definition of wine. The Code of Canon Law says[5] that Mass wine must be natural wine of the grape and not corrupt. The following wines are held to be invalid matter for the Mass:

1. Wine made from other fruits than grapes. This will be explained more in detail later on.
2. Wine that has been spoiled by the action of bacteria, e.g., by the mycoderma aceti (mother of vinegar). This bacteria brings about a substantial change in the wine by

[3] Leete, S. F., *Wine Review*, Jan. 1937, p. 8.

[4] Cappello, F.M., *Tractatus Canonico-Moralis de Sacramentis*, Domus Editorialis Marieti, Rome, 1928, Vol. I, p. 199 sqq. Davis, H., *Moral and Pastoral Theology*, Sheed and Ward, London, 1936, Vol. III, p. 122. Vermeersch, A., *Theologiae Moralis Principia*, C. Beyaert, Bruges, 1927, Vol. III, p. 309.

[5] *Codex Juris Canonici*, Can. 815, n. 2.

combining the oxygen of the air with the alcohol of the wine to form acetic acid. This change must be fairly complete to render the wine invalid, so that according to common opinion the liquid is no longer wine and is not drinkable. Wine which is only beginning to turn acid is valid but illicit matter.

3. Wine which is not natural, but made by some chemical process—that is, by mixing the constituents found in wine so that the product resembles wine.
4. Wine made from immature grapes—that is, grapes that have not begun to ripen.
5. Grape juice that has been so concentrated that it is no longer drink but food.
6. Wine made from the stems and skins of grapes after all the juice has been pressed out. This is done by covering the stems and skins with water and allowing them to ferment.
7. Wine from which all the alcohol has been removed. (The reason for this is that alcohol seems to pertain to the essence of wine.)
8. Wine which has more than 20% alcohol.
9. Wine to which has been added foreign ingredients in equal or greater quantities than those coming from the wine itself.[6] This rule has been confirmed by the Holy Office[7] which declared that "one can not hold as valid matter wine to which has been added an equal or greater quantity of water".

Not only does the Church show solicitude for the validity of wines but also lays down strict regulations which affect the liceity. Thus:

1. Wine must be fermented, and for this reason the Roman Missal says[8] that the use of "must" (unfermented grape juice) is valid but gravely illicit.
2. Wine must be pure; therefore—
   a. wine which still contains the lees, that is, the yeasts, the cream of tartar, etc., is illicit.

[6] Brouillard, *op. cit.* p. 57.

[7] *A.A.S.* XXI, p. 632.

[8] De Defectibus circa Missam Occurrentibus, IV, n. 2.

b. wine which has been affected to some extent by wine diseases, such as iron casse and those brought about through the instrumentality of mycoderma vini, mycoderma aceti (mother of vinegar), mannite-forming bacteria, etc. is illicit. Whether wine which is turbid is illicit matter is disputed.[9]

c. wine to which foreign ingredients have been added, not in such quantities as to render the wine invalid, but enough to make the addition notable [10] and which could not be excused under the principle " Parum pro nihilo reputatur ". In fact, no addition can be made to the wine except where the Holy Office or theologians allow it or where the addition is small and there is a just reason for the addition. These exceptions will be explained under the heading of the Amelioration of Wines.

3. Wine must be a liquid, therefore frozen wine is valid but illicit matter.

In order to understand the Church's attitude and her regulations, it might be well to review briefly the methods used for the gathering, crushing and fermenting of the grapes and for the aging and purification of wines. In this way we shall understand how easily the wine for the Holy Sacrifice can be rendered not only illicit but also invalid.

Wine has been well defined by Fr. Pauwels [11] as an alcoholic liquid which has been made by the fermentation of grape juice or *must,* as it is more frequently called. Thus those other so-called wines which are made from fruits, berries, etc., are excluded. Not only has the Church declared wine made from these sources invalid matter,[12] but even secular writers refuse to admit that these fermented juices are wine.[13] The Holy Office forbids the use of fruits which, although they resemble grapes,

[9] Aertnys-Damen, *Theologia Moralis,* Vol. II, p. 79, 1932.

[10] *A.A.S.* XXI, p. 632.

[11] Pauwels, *op. cit.* p. (57).

[12] Mansi XXXI, 1054B sqq.—*A.A.S.* XXI, p. 632—*Codex Juris Canon,* Can. 815 n. 2.

[13] Cruess, W.W., *The Principles and Practice of Wine Making,* Avi Pub. Co., N. Y., 1934, p. 2.

cannot be proved to be such.[14] The Federal food and drug standards of purity give the following definition of wine,[15] " Wine is a product made by the normal alcoholic fermentation of sound grapes and the usual cellar process . . . "

Wines are usually divided into two general classes, sweet wines and dry wines. A dry wine is one in which practically all the sugar present in the must has been changed into alcohol by fermentation. Government standards require that there should be less than one per cent sugar in every dry wine. A sweet wine is one in which all the sugar has not been changed into alcohol, and federal regulations state that there should be more than one per cent of sugar in these wines. Wines can also be divided into red wines and white wines. The only reason for this division is the color of the wines.

Composition of Wines

Vermeersch [16] points out that wine is not an *unum per se* but a mixture of many substances. Moreover, the composition of wines is not constant, one wine varying considerably from another and even wines of the same kind having different composition in each vintage. Even the same wine will vary as it ages, and in this very process of change it acquires its characteristic aroma and flavor. It is, therefore, extremely difficult to lay down quantitative specifications which can be applied to each wine. We can, however, state various limits between which a wine may vary and still have the properties of true wine. First of all, it must be stated that the Church's regulations are more stringent than those of state or federal authorities. This is quite natural if we consider the purpose for which the wine is to be used.

The first substance which is essential to every wine is alcohol, and wines vary greatly in this respect. Noldin [17] and Cappello [18] claim that the range for a valid wine is between 5% and

[14] *A.S.S.*, XXV, p. 438.

[15] Standards of Purity for Food Products, Circular No. 19, Office of the Secretary, U. S. Department of Agriculture, Washington, D. C.

[16] Vermeersch-Creusen, *Epitome Juris Canonici,* H. Dessain, Rome, 1930, Vol. II, p. 47.

[17] Noldin-Schmidt, *Summa Theologiae Moralis,* Fel. Rauch, Innsbruck, 1934, Vol. III, p. 114.

[18] Cappello, *op. cit.,* Vol. I, p. 200.

20%. The range for a licit wine is narrower, as it is not allowed to go beyond 18%,[19] and this only in the case of sweet wines which are fortified. Wines which would not ordinarily ferment beyond 12% alcohol cannot be fortified beyond this limit.[20] This point will be explained more in detail when the amelioration of wine is treated.

The percentage of sugar in wines also varies to a considerable extent, since this largely depends on the amount of sugar in the grapes and the extent to which fermentation has been allowed, or has been able, to proceed. As already stated, dry wines contain less than one per cent sugar, while sweet wines contain more than one per cent. The Church has not set any limits to the sugar content of wines so long as the sugar is natural to the grapes.

The amount of acid in wines presents the greatest difficulty. Here Federal specifications are more rigid than those of the Church. The Department of Agriculture's specifications are worded as follows[21] " . . . and for red wines not more than fourteen hundreds gram and for white wines not more than twelve hundreds gram (per 100 cc.) of volatile acids produced by fermentation and calculated as acetic acid " (are allowed). The Church in this matter, as in many others, does not rely on chemical standards but depends more on human estimation. In northern countries, where the grapes do not have an opportunity to ripen fully, the wine made from these grapes is often weak and acidic. Although these wines may have a biting taste, so long as they remain incorrupt, they are not only valid but also licit matter. The reason for this is because they are still classed as wines according to common opinion. However, if the wine becomes more and more acid on account of bacterial action or because the wine was made from immature grapes, the wine becomes illicit or invalid, depending upon the amount of acidification that has taken place. This is the process of which the Roman Missal makes mention.[22]

Grape must is always saturated with cream of tartar (potassium bitartrate or potassium acid tartrate). As the must ferments and more and more alcohol is produced, this cream of

[19] *A.S.S.* Vol. XXIX, p. 317. [20] *A.S.S.*, Vol. XXIII, p. 699.

[21] U. S. Department of Agriculture, *op. cit.*

[22] De Defectibus circa Missam Occurrentibus, IV, n. 1 & 2.

tartar precipitates, for it is less soluble in the alcoholic solution than in the pure must. This precipitate, which in great part makes up the so-called lees of wine, is often called wine stone or argols. Cream of tartar also separates out when wine is cool, and it often happens when California wines are shipped east in the winter this cream of tartar is the sediment that forms in the bottom of bottles and barrels and makes the wine cloudy. It in no way injures the wine and, in fact, is a good sign, since it shows that the wines certainly originated from grape juice.

The other components, although they are present in small amounts, are very important. Among these compounds can be classed the tannins, the aldehydes, the esters, and the coloring matter. This coloring matter and the tannin are extracted from the skin of the grape. As the wine ages these substances change little by little as they undergo oxidation. The acetic acid (vinegar acid) and other organic acids, such as citric and malic, react with the alcohol present and give rise to a series of compounds known as esters. These compounds give the wine its characteristic bouquet and flavor. All these substances vary to a great extent, and as long as they occur in the grapes and are extracted from them or are developed in the usual cellar process the Church does not set any limit to their quantity. Consequently they affect neither the validity nor the liceity.

The Making of Wine

There is very little to remark in regard to the gathering of grapes, so far as Church legislation is concerned. From the wine-maker's point of view, however, this is very important, as it greatly influences both the quality and the quantity of his wine. Briefly, he must be sure that the sugar and the acid content of his grapes are in the right proportion to give a clear fermentation and a sound, good-keeping wine. Chemical or physical tests afford information on these points.

The crushing of the grapes is the next important step. In the larger plants specially designed machines serve this purpose excellently. These crushers consist of two horizontal fluted bronze or steel rollers which revolve toward each other. The rollers are usually far enough apart to mash the grapes quite thoroughly without crushing the stems and seeds. All this and other metal equipment used in wineries must be made of resistant metals,

such as stainless steel, nickel, monel metal, bronze, or copper. If iron equipment is used, some of the metal dissolves in the wine and gives rise to the so-called iron casse which often causes cloudiness. The Church does not reject these diseased wines, though it is more fitting that the wine used for Mass should be of the best quality. After the grapes are crushed they are separated from the stems by rapidly revolving metal paddles or vanes which carry the stems out of the end of a perforated cylinder. The crushed grapes and juice fall through large perforations in the bottom of the cylinder.

Fermentation, the next operation, takes place in large vats into which the crushed grapes and juice have been pumped. Fermentation is brought about through yeasts which convert the sugar into alcohol. Not all yeasts are good for wine-making; for instance, bread and beer yeasts are useless. Those yeasts which bring about normal alcoholic fermentation and produce a pleasing flavor and a wine of good keeping quality are called wine yeasts or culture yeasts. Technically these true wine yeasts are known as Saccharomyces Ellipsoideus. Those yeasts which produce disagreeable flavors and high acidity (vinegar acid) and interfere with the normal fermentation brought about by the pure wine yeasts, are called wild yeasts. When the grapes are brought in from the vineyard, there are many yeast cells on the skins of the grapes. As a rule the wild yeast cells greatly outnumber those of the true wine yeast, even to the extent of a million to one. If normal alcoholic fermentation is allowed to proceed under these conditions, the wild yeasts will cause irreparable damage to the wine and, though the wine yeasts will eventually outnumber the wild ones, there is no means of repairing the injury.

One of the principle problems of the wine-making industry is the elimination of these wild yeasts and the regulation of conditions so that optimum conditions for the growth and development of the wine yeasts will prevail. It has been found that pure wine yeasts develop best in a slightly acid medium containing a fairly high sugar content.[23] To secure these conditions the grapes must be gathered at the right stage of maturity, and therefore occasional testing of the grapes as they ripen is recom-

[23] Bioletti, T., *Manufacture of Dry Wines in Hot Countries*, University of California publication, Bull. No. 167, Sacramento, Cal. 1905, p. 28.

mended. The second requisite is the cleanliness of the crushing, fermenting, and pumping apparatus, so that the possibility of bacterial contamination may be eliminated as far as possible. The last means, and at the same time one of the most important, is the proper control of fermentation temperature. During the fermentation process, while the sugar is being converted into alcohol and carbon dioxide, much heat is generated. Unless this heat is dissipated in some way it is quite possible that the temperature of the must will rise to 105° F. or more.[24] At this temperature fermentation can " stick " very easily. " Sticking " is a technical term used by wine-makers to designate a condition where the yeast cells cease to function and stop converting the sugar to alcohol. A number of injurious effects can follow this condition: first, the wine can acquire a disagreeable taste, and secondly, it becomes very susceptible to wine diseases. This is due to the fact that higher temperatures favor the growth of these bacteria. Again, higher temperatures are injurious to the normal action of the pure wine yeasts, stopping, as it does, its growth and causing it to produce substances which vitiate the aroma and flavor of the wine. In order to remedy this condition two methods have been devised, one physical and the other chemical.

The physical means consists of a series of coils immersed in the must through which is circulated cold water or some other cooling liquid. These pipes must be made of non-corrodible metals; otherwise the metals dissolve in the must and give rise to diseases known as metal casses. Ice is sometimes used to cool the must, but this method is generally impractical as the cost is prohibitive. The Church has no regulations concerning these physical means of cooling the must. The ice, of course, cannot be added directly to the must for the same reason that water cannot be added.

Chemical processes for cooling the wine are almost universally used. F. T. Bioletti [25] gives a fine summary of the reason for chemical control and the methods used in commercial plants. " The rise of temperature in a vat of fermenting grapes is due to the fact, already noted, that more heat is produced in a given time by fermentation than is lost by radiation and conduction in

[24] Bioletti, *op. cit.*, p. 33.

[25] Bioletti, *op. cit.*, p. 44.

the same time. The heat produced is limited by the amount of fermentable sugar present; the heat lost by the time of fermentation. If the fermentation is rapid the excess of heat produced, over that lost in a given time, will be great, and the rise of temperature correspondingly great. If on the contrary the fermentation is slow, the excess will be less and the rise of temperature less. If fermentation is slow enough, the heat lost may equal the heat gained and no rise in temperature will take place ".

" Anything, therefore, which retards fermentation will lower the maximum temperature to which the grapes will rise. Various substances may be added to the must which have this effect of retarding the course of fermentation. The only one that has come into practical use is sulfurous acid in some form. There are two sources of this acid which are at present extensively used in wine-making. When sulfur is burned it produces sulfurous acid gas or sulfur dioxide. One pound of sulfur on burning yields two pounds of sulfurous acid. The other source is a salt of sulfurous acid, potassium meta-bisulfite, often sold commercially under the incorrect name of potassium sulfite. When this salt is placed in must or wine it is broken up by the acids in the wine, and yields sulfurous acid equal to 57% of its weight. The cost of the sulfite is about 23 cents per pound in France, and that of sulfur less than 2 cents. As the former yields only one-fourth as much sulfurous acid as the latter, the cost of material is about fifty times as great. The difference in cost of material is in many cases, however, counterbalanced by the greater ease with which the sulfite can be used ". The bacteria, wild yeasts and molds which cause so much trouble in wine-making are quite susceptible to the action of sulfur dioxide or sulfite compounds. They are much more sensitive to its action than the pure wine yeasts.

In actual practice the following procedure is used, the potassium bisufite is added to the must before fermentation begins or while the grapes are being crushed. The amount added is, at most, one pound for every two tons of grapes. The potassium bisulfite reacts with the acids present to form sulfur dioxide, and this in turn acts on all the microorganisms present. Generally, the must is allowed to stand three or four hours after this treatment before adding pure wine yeast in order to permit the

compound to paralyze the bacteria, etc. This process is sometimes called sterilization, although it is doubtful if the wild yeasts are really killed, because the sulfite is used in such small quantities. Certainly they are hindered in their development for some time and during this time the wine yeasts have a chance to develop. After a few hours, pure wine yeast which has been grown in sterilized grape juice is added to the must. The yeast is allowed to develop normally for from five to ten days, depending on the kind of wine being made.

What is the Church's attitude regarding this procedure? There are two points which might cause difficulty from a canonical standpoint. First, there is the matter of the addition of sulfur dioxide or potassium bisulfite; and secondly, there is the question of the addition of extraneous yeast, that is, yeast which was not found in the grapes that were crushed for the wine.

As to the addition of sulfur dioxide or potassium bisulfite there was some controversy until a few years ago when the matter was settled by the Holy Office. In 1912 Fr. Pauwels, writing in *Periodica*,[26] stated that the use of antiseptic substances in wine-making (for example, sodium sulfite or sodium bisulfite or gaseous sulfur dioxide), while satisfactory for ordinary wine, cannot be used for making sacramental wine. However, in a footnote to this opinion he says that perhaps sulfur dioxide might be an exception to this rule because in this case the principle, "Parum pro nihilo reputatur", could be applied. In 1922, however, the Archbishop of Tarragona asked the Holy Office whether it was licit or not to use wine for the Mass which had been sterilized with sulfur dioxide or potassium bisulfite. The Holy Office replied [27] that the process was permitted.

As to the addition of the so-called "starter" yeast there has been no direct decree of the Holy Office, but theologians in solving a very similar case seem to give the solution to our difficulty. The Holy Office was asked whether or not it was permissible to use altar wine made from must that had been concentrated by evaporation. The Holy Office replied [28] that the above pro-

[26] Pauwels, *op. cit.*, p. (67).

[27] Holy Office, 2 Aug. 1922 (not published in the *A.A.S.*), cited by Bouscaren in *Canon Law Digest*, Bruce Pub. Co., Milwaukee, 1934, p. 353.

[28] *A.S.S.* XXIX, p. 317.

cess was licit so long as the possibility of natural fermentation and its actual accomplishment were not excluded. Just what did the Holy Office mean by saying that natural fermentation should be possible? If by natural (here, the Holy Office meant spontaneous), then we must admit that very frequently this condition cannot be fulfilled unless the evaporation temperature is very low, for higher temperatures kill all the yeast and bacteria. But this interpretation seems impossible or, at least, improbable, for the following reasons given by Fr. Pauwels.[29]

> This spontaneous fermentation may be demanded only for this reason: namely, it is deemed necessary that natural wine be obtained only through the instrumentality of numerically the same yeasts found in the must itself. This position, however, cannot be upheld, for,
>
> 1. There is nothing in the wine which comes from the yeasts itself.
> 2. The property of making wine is not restricted to an individual yeast, but is a property of a species or rather a genus of yeasts.
> 3. The yeast is external and does not pertain to the natural growth of the grapes.
> 4. If the advocates of this opinion wish to be consistent, they must hold that the juice of each individual grape ought to be fermented through the instrumentality of numerically the same yeasts as cling to that individual grape; which, of course, no one holds.
> 5. From this interpretation the conclusion should also be drawn, that not even spontaneous fermentation could suffice for the product to be called natural wine; for it is possible that must in which all the natural yeasts have been destroyed, may begin to ferment spontaneously, if, e. g. it is kept in an open vessel in a place where another must is undergoing rapid fermentation. It is certain that while this fermentation is taking place many yeast cells escape into the air and fall into the sterilized must (i. e., must in which the yeast have been destroyed) and there give rise to fermentation.

Therefore it follows that the word " natural " should have but one meaning and that is that the wine should be " fermented in the ordinary way, namely, by the use of those substances which convert sugar into alcohol ". This can be done in two ways:

1. By adding ordinary must with its yeast to the sterilized must.

[29] Pauwels, J., *Periodica, loc. cit.*, p. 64.

2. By adding a pure yeast culture.

The latter means is to be preferred because it gives a better and sounder wine with excellent keeping qualities. The adding of a pure yeast culture was recommended lately in *Periodica* [30] as a good method of obtaining fine Mass wines. Since the same principles are applied in this case where the yeast has been killed by heat as in the case where the yeast is destroyed by chemicals, it would seem that the addition of a pure yeast culture is perfectly licit in making sacramental wine.

Aging of Wines

As soon as all the sugar has been destroyed, in the case of dry wines, or the desired degree of attenuation has been obtained, in the case of sweet wines, all the useful work of the micro-organisms has been accomplished. The quality and the safety of the wine then depends on freeing it from all organisms present and preventing the entrance and action of others. The wine is now drawn off from the yeast and other residual material (called the lees), so that the wine will be able to clarify and also to prevent the yeast from giving disagreeable tastes to the wines. This process is called racking and is repeated at more or less regular intervals during the aging process. Dry wines should be stored in wood for at least two years and generally they continue to improve until they are about four years old. After this time they should be removed from the casks and bottled. Sweet wines need a much longer time to develop and, with California wines, at least, a four to seven year period is generally set as the length of time that sweet wines should remain in wood in order to reach their best quality. The chemistry of aging is quite complicated and consequently cannot be explained in a paper of this nature. Any Church legislation which affects wines in this period will be explained under the amelioration of wines.

Amelioration of Wines

Most of the questions sent to the Holy Office, with respect to wine and its manufacture, treat of the amelioration of wine. This is quite easy to understand in view of the present trend in manufacturing which tries to make every wine a fine wine in

[30] *Periodica*, XXIII, p. 251.

the shortest possible time. To do this the wines have to be doctored to simulate fine wines. Many of the substances added really make the wine taste better, give it more body, reduce its acidity or increase it, and so on. These procedures are frowned on by the Church, for though the wines may not be made invalid by many of these additions, in very many cases they become illicit. If there is a just and sufficient reason, however, some additions may be made, for here can be applied the moral principle that a just and sufficient reason can excuse from a positive law that binds *sub levi.* In most of the cases under consideration the additions would be small and therefore would only bind *sub levi.* The difficulty in applying this principle is proving that a specific reason is just and sufficient. As already pointed out, wine is not a *unum per se* but a mixture of a number of substances. We know the limits between which these elements may vary. Between the elements themselves, however, we must make a distinction: some are *stricte dicta* elements, others are only *late dicta* elements. The *stricte dicta* elements are those substances which are dissolved in the fermented must and which are produced as a result of the vital activity of the grape—such as alcohol, sugar, coloring matter and so on. The *late dicta* elements are those substances which help in fermenting or dissolving the former elements—for example, yeast and water. The yeast is extrinsic to the grapes, while the water is not elaborated by the vines but is taken from the soil. The water serves as a medium in which the essential elements of the grape are dissolved; it is also one of the vital factors in osmotic pressure without which plant growth would be impossible. Between the water and the yeast there is still another distinction; for, while we can say that the water is a part of the wine, the yeast cannot be so classed.

In appling these distinctions, Vermeersch [31] makes the following statement: " In natural wine all the *stricte dicta* elements must be obtained from grapes; very small quantities are permitted to be taken from other sources as long as the principle ' parum pro nihilo reputatur ' can be applied. The so-called *late dicta* elements can have any origin, provided one keeps within the maximum and minimum limits found in naturally produced

[31] Vermeersch, *loc. cit.*, p. 299.

wines. One cannot safely add to the wine the *stricte dicta* elements (even though they be obtained from grapes), as for example alcohol, in a proportion that is never found in natural wine. . . . " Let us consider some cases where additions are made and note the Church's legislation on these points in view of the rule set down above.

It is frequently necessary to increase the alcoholic strength of certain wines in order to prevent them from deteriorating. This may be accomplished in a number of ways, for instance, by the addition of alcohol, by increasing the sugar content of the must, or by removing some of the water from the finished wine. It will be well to explain each of these remedies.

Addition of Alcohol. Alcohol is added to two classes of wines: first of all to wines which have a low alcoholic content, and secondly to sweet wines whose alcoholic content ranges from 12% to 16%. The reason for the addition of alcohol to these wines is to strengthen them against bacterial invasion and secondary fermentation which is very likely to take place if the wines are shipped any great distance. To sweet wines enough brandy is added to bring the total alcoholic content up to somewhere between 18% and 21% by volume. In the United States sweet wines generally do not go over 21% alcohol because, if they do, they are then classed as liquors and are heavily taxed. The high volume of alcohol prevents the wine from being attacked by bacteria and yeast, it being impossible for yeasts to develop at this alcoholic concentration. When the sugar content is low, as in dry wines, less alcohol is needed, and 12% alcohol, with a small concentration of sulfur dioxide, will keep the wine in good condition.

First of all, we can say that the Church allows the use of wine brandy under certain conditions. This statement is based on the replies given in responses to two inquiries made to the Holy Office, one 30 July, 1890, and the other on 5 August, 1896. In the first, the Bishop of Marseilles asked the Holy Office if it was permitted to add brandy to white wines which were weak and which consequently were hard to keep. In reply to this question, the Holy Office answered [32] that the practice could be permitted under three conditions:

[32] *A.S.S.* XXIII, p. 699.

1. The brandy added must be made from grapes;
2. The addition should take place while the wine was new;
3. The quantity of alcohol added, together with that which occurs naturally in the wine, should not exceed 12%.

In 1896, the Archbishop of Tarragona sent an inquiry to the Holy Office on the following difficulty. The grapes grown in Spain give on fermentation a wine which contains more than twelve per cent alcohol and besides this a relatively large quantity of sugar, in other words a sweet wine. But during transportation, this wine undergoes secondary fermentation which, of course, spoils the wine. In order to prevent this secondary fermentation it was necessary to fortify the wine with brandy so that its alcoholic content reached 17% or 18%. Now, asked the Archbishop, was this wine licit matter for Mass? The Holy Office replied [33] that in view of the facts brought forward the wine used for Mass could be fortified with grape brandy to the extent that the total alcoholic content of the wine would be 17% or 18%. This addition, however, must be made before the first fermentation was complete.

Increasing Alcoholic Content of Wines by Increasing Sugar Content of Must

1. *By the Addition of Sugar to the Must.*

The question of adding sugar to the must is never encountered in Europe or America where sacramental wines can be obtained quite readily and consequently there is never any need to resort to this measure. We do not deny that this is sometimes done with commercial wines and consequently it is dangerous to use these for Mass. But, as a rule, no difficulty is experienced in obtaining grapes with sufficient sugar to make a wine of fair alcoholic content and, if this difficulty does present itself, grape brandy can be obtained to fortify the wine without resorting to the addition of sugar. In missionary countries, however, this does not hold true. Continual difficulty is encountered in obtaining sacramental wine from Europe and America because of the lack of transportation facilities, etc. When the missionaries try to prepare their own wines, they find that the grapes have a low sugar content which in turn produces a wine of low alcoholic

[33] *A.S.S.*, XXIX, p. 317.

strength. In many places, as a result of this condition, it is impossible to keep a wine until the next vintage. Consequently the missionaries have brought up the question of the addition of cane sugar to the must so that the wine might have a higher alcoholic content. Thus the Vicar Apostolic of Teche-ly asked the Holy Office whether this procedure was licit or not. The Holy Office replied on 25 June, 1891,[34] that it would be preferable to add grape brandy. The same reply was given to a Brazilian bishop on 5 August, 1896.[35] We must note here that the practice of adding sugar is not condemned without qualification; the Holy Office merely states that it is preferable to use grape brandy.

Brouillard [36] sums up the theological side of the question as follows: " Therefore the addition of sugar to the must, so long as this addition remains moderate (most authors hold this is less than 10%), does not vitiate the validity but leaves it intact, though practically speaking it would be very simple to avoid its use. This opinion can be held with Cappello,[37] that in a case of necessity, where it is very difficult to obtain a pure wine, one may use wine whose harshness has been removed by the addition of a little sugar (2 or 3 per cent): with Vermeersch,[38] one can hold that when the other procedures for fortifying the wine do not give satisfactory results or are too difficult to use and in the absence of a pure natural wine the addition of moderate quantities of sugar may be tolerated. These wines are certainly valid and exceptional circumstances, as long as they last, make them licit. It is because of such circumstances that the Church has given particular permissions of this kind. Vermeersch on the testimony of a theological review cites the example, given to the Bishop of Three Rivers in 1892, of adding 5 kilograms of sugar to every 100 liters of must ".[39]

Therefore it would seem that, under exceptional circumstances and in real necessity, it is permissible to add a moderate quantity of sugar (2 or 3 per cent) to the must so that the wine will have a high enough alcoholic content to keep from spoiling.

[34] Gasparri, *loc. cit.* Vol. IV, p. 465, also *A.S.S.* XXIX, p. 572.
[35] Gasparri, *loc. cit.* Vol. IV, p. 490.
[36] Brouillard, *loc cit.*, p. 69.
[37] Cappello, *loc. cit.* p. 209.
[38] Vermeersch, *loc. cit.* III, n. 372.
[39] *Nouv. Rev. Théo. Franc.* X, p. 628.

2. *By Concentrating the Must*

The proportion of sugar in the must may be increased not only by the addition of sugar but also by removal of water from the must. The removal of water in no way alters the natural composition. We know from a previous discussion of the elements found in the wine that water is not one of the so-called *stricte dicta* compounds. It is not made by the vine but merely taken from the soil and used by the plant for the solution of the essential elements or for their transportation, etc. Therefore, its increase or diminution does not change the composition of the wine *per se,* though it may altar it *per accidens,* as its variations make the *stricte dicta* elements more concentrated or less concentrated. In practice it is never allowed to concentrate the must to a degree that fermentation becomes impossible.[40] Thus it is not advisable to remove more than one-third of the water. A good reason must be had for removing the water from the grape juice which is to be made into an altar wine, but not necessarily a grave exigency. This concentration of the must can be accomplished in four ways:

1. *By Freezing the Must*

In this process the water is changed into ice and can be removed by filtration or centrifuging.

2. *By Evaporating the Water*

In this procedure certain precautions are to be taken, for, if the must is heated directly over the fire, it is quite likely that some of the essential elements may be injured or destroyd. For instance, the sugar may be changed into caramel and so on. One of the most successful processes evolved for this purpose is known as the Bain-Marie. In this method the must is headed in a double-walled vessel and between the walls water is circulated. The heat is applied to the outside wall by fire or other means and thus the wine is heated indirectly, that is, through the instrumentality of the boiling water. This process has been approved by the Holy Office.[41]

3. *By Drying the Grapes*

Sometimes the grapes can be left on the vines after they have matured or in a warm dry room so that they can be dried out

[40] *A.S.S.* XXIX, p. 319.

[41] *A.S.S.* XXXIV, p. 256.

slightly. This is generally not practical, except in hot climates. By this means some of the water is eliminated and consequently the must will be sweeter.

4. *By Mixing Raisins with the Crushed Grapes*

This practice has been approved by the Holy Office [42] and was recommended for missionary countries. Theologians, for example Fr. Pauwels,[43] even give the procedure by which the wine can be made from raisins.

Increasing the Alcoholic Content of Wines by Evaporating the Wines

If suitable vessels are used the wine itself can be concentrated. In this method the wine is heated so that water and a minimum quantity of alcohol is driven off. Thus the wine is strengthened without substantial change. This method of fortifying the wine has received the sanction of the Holy Office.[44] The procedure, however, is not frequently used, because other methods are more easily applied.

Adjusting the Acidity of Wines

There are two classes of acids that occur in wines, volatile acids and non-volatile acids. To the first class belong acetic acid (vinegar acid) which results from the action of bacteria, such as the mycoderma aceti (mother of vinegar). This class of acids is generally injurious to wines and is to be avoided as far as possible. To the second class belong such organic acids as tartaric, citric, tannic, malic, etc. These are natural to the grapes and their presence in the must is a great help in obtaining a clean fermentation. Some of these acids occur in the free state (uncombined with any base), whilst others occur as the acid salts. They are found in ordinary grapes, but sometimes their percentage is low. This is injurious to the flavor of dry wines especially, which should have a slight acid tang; moreover, a red wine which is low in acids will lose its color quite rapidly. So much in general for acids, their uses and effects.

In order to decrease the acidity, especially the volatile acidity, many chemicals are employed, which are ordinarily used to neu-

[42] *A.S.S.*, XV, p. 441.

[43] *Periodica, loc. cit.*, p. (66).

[44] *Collectanea S. C. de Prop. Fidei*, n. 1672.

tralize acids. These are marble and chalk (calcium carbonate), sodium carbonate, sodium bicarbonate, potassium tartrate, and so on. The use of these chemicals in the making of Mass wine can not be approved. The use of one of these substances, at least, potassium tartrate, has been explicitly condemned by the Holy Office.[45] These materials, instead of bettering the condition of the wine, make it worse in the eyes of the Church, for not only are the volatile acids destroyed but also the non-volatile ones : and these are some of the *stricte dicta* elements of the wine. Besides, new foreign substances are introduced which vitiate the wine to a still greater extent, being neither *stricte dicta* elements nor *late dicta* ones.

Sometimes it is necessary to increase the acid content of the wine instead of reducing it. This is the case when the natural acid content of the wine is low and consequently the fermentation is not so clean. In order to remedy this condition tartaric acid is sometimes added to the must before fermentation; but, since this generally gives a certain harshness to the wine, citric acid is coming more into favor. Moreover, only about half as much citric acid is necessary to prevent the growth of bacteria and give a clean fermentation.

What is the Church's attitude in respect of the addition of tartaric or citric acid to the must? First of all, we must note that citric acid is found in ordinary wine must.[46] Moreover, it is elaborated by the grape wines themselves and consequently must be classed as a *stricte dicta* element of the grape juice. Vermeersch [47] states that all the *stricte dicta* elements must be made by the grapes themselves unless the quantity added be so small that the principle, " Parum pro nihilo reputatur ", can be applied. Now it is certain that ordinary commercial citric acid is not prepared from grapes but from lemon culls. So that the only way that we can justify its use is under the heading of the above mentioned principle. Let us examine the amount of citric acid used for the acidification of musts. It is a general practice, according to Bioletti,[48] to add two pounds or three pounds of

[45] Holy Office, 5 Aug., 1896 (*Nouv. Rev. Théo.* LXII, p. 62, Jan. 1936.)

[46] *Chemical Abstracts,* XXXI, 5938, Aug. 1937.

[47] Vermeersch, *loc. cit.* p. 311.

[48] Bioletti, *loc. cit.*, p. 31.

citric acid per ton of grapes. This gives about 1.5 parts of citric acid per thousand parts of grapes, or about one-tenth of one per cent. Can this be classed under the heading of *parum,* so that we can justify its use? In theological language that quantity is said to be *parum* or *parvum* which does not change the substance to which it has been added, *modo sensibili.* Now the above mentioned quantity of citric acid when added to the grapes or to the must does not change the resulting wine *modo sensibili;* so the amount added can be classed as *parum* under this heading. We can approach the subject from another angle and justify the use of citric acid. Brouillard,[49] speaking of the addition of sugar to wines, gives some rules for the quantities that render a wine invalid or illicit. He states that so long as the amount added is less than 10% of the total, the wine remains valid, though it is thus rendered illicit. Two or three per cent constitutes a notable addition and hence this quantity will render the wine illicit. Cappello [50] also agrees that two or three per cent constitutes a notable addition and demands for the addition of such a quantity a just and sufficient reason. So if the quantity added remains between two and ten per cent the addition is notable. Now as the amount of citric acid added to the wine, in order to protect it from the attack of tourne bacteria, is only about one-tenth of one per cent, it would seem from the standpoint of actual quantity added that this amount can be classed as *parum;* and therefore its use can very likely be justified if there be a just reason for its addition; as, for example, the danger of the wine being infected by the mentioned bacteria. The acquisition of a more pleasing taste or a more pleasant odor cannot be classed as a sufficient reason.[51] On this point the author realizes that he disagrees with many of the theologians, but as the reasons given above seem to justify the use of citric acid he sees no reason for accepting their view.

Fining and Filtering

Fining wine may be defined as any operation which helps to flocculate the finely divided particles of organic matter suspended in the wine. The presence of these substances is the

[49] Brouillard, *loc. cit.,* p. 69.

[50] Cappello, *loc. cit.,* p. 209.

[51] Pauwels, *Periodica,* XVIII, p. 306.

chief cause of persistent cloudiness in wines. The fining is accomplished in two ways, either by the addition of gelatinous substances, such as gelatin, the white of eggs, etc., or by means of colloids. If a wine has a high tannin content, gelatin alone is used; but if it has a low tannin content, grape tannin is added to the wine before the gelatin. In this operation the gelatin (or the gelatin and tannin) at first dissolves in the wine, then gradually combines with the tannin to form insoluble tannates, which entrap other solids dispersed in the liquid and cause the whole to settle to the bottom of the tank.[52] Colloids are also used to clear up wines. Agents such as Spanish clay or bantonite, (a clay-like material the best grade of which comes from Wyoming) are suspended in a small quantity of water or wine before they are added to the turbid liquid. Cruess [53] explains the clarifying power of these materials as follows: At the pH value (active acidity) of wine, proteins such as certain clarifying agents and the natural proteins of the wine, also iron in colloidal form, are probably charged positively, while bentonite particles are negatively charged. Therefore, the charges on these oppositely charged particles tend to neutralize each other with coagulation of the neutral particles and settling out. It is probable that bentonite exerts two effects, one the neutralization of the charge on particles of opposite charge and a mechanical effect due to coagulation and settling of the bentonite suspension itself.

Let us examine the Church's decisions in regard to the use of these materials. As to the use of gelatin, Bouscaren [54] gives the following reply of the Holy Office:

> It is reported that a certain Ordinary is troubled with anxiety as to whether the practice of filtering the wine (with gelatin) which is to be used in the Holy Sacrifice of the Mass, in order to clear it of turbid substances with which it is frequently clouded, is licit.
>
> Reply. This Supreme Sacred Congregation replied: Let him not be disturbed.

[52] Herstein and Gregory, *Wines and Liquors*, D. Van Nostrand Co. Inc., N. Y. 1935, p. 177.

[53] Cruess, *loc. cit.* p. 150.

[54] Bouscaren, *Canon Law Digest*, Cum. Suppl. 1935-36, p. 40—Also ECCL. REV. LXXX, 408.

Since the use of gelatin has been approved it would seem logical to conclude that the use of a one-to-one mixture of gelatin and grape tannin could also be used; for just as the gelatin is only in the wine temporarily, so also is the mixture of gelatine and grape tannin. As already explained, the gelatin in precipitating also carried down with it about the same weight of tannin and consequently takes nothing from the wine. Besides, the tannin and gelatin are used in such small amounts that they could hardly be considered as vitiating the wine. In no case are they used in greater concentrations than one part in 2000 and sometimes are used in proportions as low as one part in 20,000; so their use would seem to be licit.

The use of the white of eggs for fining wines has also been approved by the Holy Office [55] This matter, like gelatin, when added to the wine coagulates and slowly settles to the bottom of the casks and carries with it the suspended impurities. Thus nothing is added to the wine. Directions are given for the carrying out of this operation in THE ECCLESIASTICAL REVIEW.[55] The white of eggs is never used in large scale operations, but is confined to the purification of high-grade products which are made in small quantities.

There is no apparent difficulty in the use of infusorial or diatomaceous earth, Spanish clay and bentonite, because these substances do not go into solution but are merely suspended in the wine for a short time. When precipitation and coagulation take place, the wine is left substantially unchanged. Of course, these products must be pure; otherwise impurities might dissolve in the wine and cause trouble later on. Besides, these impurities vitiate the wine to a certain extent in the eyes of the Church.

Isinglass, a fish protein, is another material used for fining. It is one of the best known fining agents for white wines. Since this substance is not dissolved but only suspended in the wine, like clay materials, its use is also licit. We have the authority of Bogue [56] for the fact that the isinglass does not go into solution but forms a colloidal suspension, which when it settles accomplishes the desired effect of entrapping the impurities and carrying them out of solution.

[55] ECCL. REV. XX, p. 92. *Periodica*, VI, Suppl. XVIII, p. (70).

[56] Bogue, *The Chemistry and Technology of Gelatine and Glue*, 1922, p. 355.

Such mechanical aids as Pasteurization and refrigeration form no difficulty, since they effect no substantial change in the wine.[57] In fact, Pasteurization has been specifically recommended by the Holy Office.[58] They recommend this method of controlling the growth of bacteria in preference to the addition of alcohol. These methods bring about the desired effect by physical changes. Thus, for instance, Pasteurization kills the bacteria and yeast through the application of heat and also has the added advantage of coagulating some of the suspended proteins and albumins. And as already mentioned, refrigeration not only gives the wine a fine polish but precipitates the excess tartrates which are liable to form a sediment in the bottles later on. To achieve this same purpose, i.e., the separation of the tartrates, calcium malate is sometimes added to the wine. This throws out of solution the excess tartrates but leaves malic acid and its potassium salt in the wine. This practice cannot be approved for the preparation of Mass wines.

Filtering is an operation which is generally used in connection with fining. Filtering removes coarse material from the wines, but, as a rule, cannot eliminate the finely suspended colloids which are precipitated by the fining agents. However, if these particles are thrown out of solution by fining agents, the whole mass may be filtered to eliminate suspended or precipitated matter. High-grade filtering machines which use a combination of diatomaceous earth and fine wire screens can now be purchased. These do not require the addition of fining agents before filtration. Thus the danger of contamination is lessened and consequently the liceity is more closely safeguarded. Their use is highly recommended, though by no means required.

The Addition of Water

If we keep in mind the fact that water is one of the *late dicta* elements and consequently only changes the composition of the wine *per accidens*, some of the statements made below will be more easy to understand. Just as we can remove water from the must or from the wine for a good and sufficient reason, so we can also add water under the same circumstances. Water may be added either to the must or to the finished wine.

[57] Fattinger, R., *Theol.-prakt. Quartalschr.* LXXXIII, 1930, p. 152.

[58] *A.S.S.* XXIII, p. 699, also XXIX, p. 572.

Occasionally the grape must is so sweet that the yeast cannot ferment all the sugar present. This is due to the fact that, as the alcoholic content of the must increases, the activity of the yeast lessens until finally it ceases to act. Under these circumstances the wine remains sweet instead of becoming dry and consequently, unless the wine is fortified with brandy, it will be very susceptible to the attack of bacteria. Therefore it would seem permissible to add a small amount of water to the must so that the yeast could ferment the must dry (that is, change all the sugar to alcohol). Thus a sound, good-keeping wine can be made. Here the water is added in order that the wine may remain sound, which is generally admitted by theologians to be a sufficient reason. It is evident, of course, that a large quantity of water cannot be added to the must, for not only is the sugar diluted but the other essential elements are also. Cappello [59] says that not more than 4% water should be added to the must.

It is to be noted from the decrees of the Sacred Congregation of the Sacraments that an equal or greater quantity of water added to the finished wine will render the mixture invalid matter for Mass. Moreover, a notable quantity of water will make the mixture dubious matter and this, of course, is forbidden, as it is unlawful to expose a sacrament to the danger of nullity. Sometimes, however, it is permitted to add water in small amounts to the finished wine. The amount added must not exceed three per cent of the volume of the wine. This rule is given by Capello. Noldin [60] will allow the addition of water to a barrel of wine which has lost some of its contents through evaporation; but he says it is better to use wine for this purpose. He justifies his stand in this matter by saying that small quantities of extraneous substances may be added to the wine in order to keep it from corrupting. Here again the conservation of the wine is the just and sufficient reason. Cappello also permits the addition of a small quantity of water to a very sweet and full-bodied wine in the case of a priest not being able to consume such a wine and where another type of wine is not obtainable. This opinion is held by quite a few theologians.[61] In each case here

[59] Cappello, *loc. cit.*, p. 208.

[60] Noldin, *loc. cit.*, p. 114.

[61] Barardi, *Praxis Conf.* p. 640. Benedict XIV, Notif. LXXVII, n. 7.

given of the addition of water the justifying cause is based on the moral principle that the addition of small amounts of water is forbidden *sub levi* and therefore according to the same principle a just and sufficient reason can excuse from the law.

In conclusion, it might be well to warn against the use of two types of wine, namely, sweet sauterne and sherry. Let us briefly consider each of these wines and point out the dangers arising from their manufacture. Sweet sauterne is a light wine containing about 12% alcohol and 2% or 3% sugar. This makes an ideal medium for the development of bacteria. As a result of this susceptibility to bacterial invasion wine-makers sometimes doctor the wine with preservatives and therefore, unless the wine is guaranteed by competent authority, it would be well to avoid its use. However, many concerns which specialize in making Mass wine sell sweet sauterne and these wines can be used with safety because bacterial infection is prevented in these wineries by pasteurization which, of course, is a legitimate means.

Sherry, originally made in Jerez de la Frontera in Spain, is characterized by its so-called " ranchio " flavor, which is due partly to oxidation and partly to caramelization. This flavor is produced by means of secondary fermentation which is allowed to take place at a fairly high temperature, usually between 120° and 140° F. In order to understand the difficulties which arise from Church legislation and sherry manufacture, let us review briefly the methods of making this type of wine. Sherry is classed as sweet or dry, depending on the amount of sugar in the wine. Dry sherry is made in two ways. In the first procedure, the ordinary grape juice is fermented in the usual way until the sugar content is quite low, then the wine is fortified in the way mentioned above. This fortified wine is light in color and rough in flavor and differs in no way from other dry white wines. In order to change it into a sherry type, the wine is allowed to stand until clear and then it is " cooked ". " Cooking " is the process, mentioned above, in which the wine is kept at a temperature of 120° to 140° F. for a period of about three months, during this time its color darkens and its flavor is produced. It is then allowed to age several years before marketing. Wine made in this way is perfectly licit for Mass wine. The second way of making sherry is practically the same as the first way but with this im-

portant change, namely, that the sherry is fortified after the cooking process. This is a direct violation of the regulations laid down by the Holy Office [62] which expressly states that when wine is fortified with grape brandy the process must be carried out before the primary fermentation is complete. In the case just considered, the wine is fortified after secondary fermentation and therefore does not conform to the specifications laid down in the above cited decree. Sweet sherry is generally fortified before secondary fermentation and therefore is safe, at least from this standpoint.

In an article of this length, space does not permit of the treatment of all the ways in which wine can be vitiated. But the matter which has been discussed certainly shows why the Holy Office and the Congregation on the Sacraments have been so insistent that this wine should come from sources beyond suspicion. Should we not therefore conclude that priests, pastors, and bishops be urged to examine more carefully where they purchase their wine and be more solicitous in obtaining it from those who know not only the laws of wine-making but especially the persons who supply the wines. It would be well for those buying Mass wine to demand a certificate or letter of approval from the Ordinary in whose diocese the wine is made and bottled, testifying to the goodness and validity of the wine. Otherwise, there is no way of checking its validity and liceity. That the Ordinary issues these letters is certain, for in the Archdiocese of San Francisco it has been the practice for a number of years. It is therefore possible that in other dioceses where wine is made the same letters can be obtained. Where the wine is made by religious or those who have these letters of approval we need have no scruple about its use. For, generally, the wine they make is for this specific purpose and the rules laid down by the Church are most closely followed. This is probably the only way that we can be sure that the wine we consecrate is the pure *vinum de vite*.

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[62] *A.S.S.*, XXIX, p. 317.

THE CHURCH AND THE THEATRE.

IN three previous articles [1] the more important Church prohibitions of the early centuries were studied and summarized, particularly those relating to pagan amusements and to medieval playmaking, both on the continent and in England, up to the time of the adjournment of the Vatican Council. Historical conditions relating to the theatre were touched on so as to give meaning and purpose to the legislation reviewed. The conclusions were: first, there has been no hostility on the part of the Church toward dramatic art or to the theatre *per se;* and that, secondly, while the Church employed theatric representations to inculcate the facts of revelation, she had to abandon this technique because of growing disorders arising therefrom; and, finally, that neither the Council of Trent nor the Vatican Council in any way dealt official deathblows to the theatre. Recent investigations have unearthed a number of salient facts which, though confirmatory in nature, seem important enough to be considered here. With the inclusion of these the record is brought up to date. The consideration of the three following topics may then fittingly conclude this essay on the entire subject. They are: first, the legislation of " more recent " councils; secondly, a forgotten controversy in seventeenth-century France; thirdly, the imperative need of a renaissance on the entire subject, that is, the need of returning again to some first principles now almost lost in the charge and counter-charge of modern discussion of the subject.

Since 1870 there have been no conciliar enactments with reference to the theatre either in Europe or in America.[2] The *Codex Juris Canonici* of Pope Benedict XV does not refer to the theatre or to *spectacula* and excerpts from *Collectio Lacensis* all antedate the year of the adjournment of the Vatican Council.[3]

[1] ECCLESIASTICAL REVIEW, June, July, August, 1935.

[2] This is somewhat conjectural, since no *Collectio* exists as far as I know of the very latest *Acta et Decreta.* I am not unmindful of the Encyclical *Vigilanti Cura* of Pius XI, in which the Holy Father commends the Legion of Decency for its efforts " to advance the cinema on the road to noble artistic significance by directing it toward the production of classic masterpieces as well as of original creations of uncommon worth ".

[3] Hitherto unrecorded excerpts which relate in some degree to the theatre and which are included in the more recent councils (*Acta et Decreta Sacrorum Conciliorum Recentiorum*) are to be found in the Synodal Provincial Constitutions of

The most vigorous of these is to be found in the pastoral letters of the Fathers of the tenth provincial council of Baltimore in 1869. The letter states positively and with discrimination the Catholic view. It reads:

> Among the evils which are to be deplored and which testify to the growing licentiousness of the times may be listed a morbid appetite for . . . the immoral or plainly obscene theatrical performance. No entertainments seem sufficient to satisfy the swiftly degenerating spirit of the age unless they be highly sensational and aimed at gratifying the more depraved appetites. Who can hardly say who deserve a stronger condemnation, the actors who pander to the most vitiated tastes or the audience who encourage by their presence and applaud these grossly indelicate exhibitions. Both actors and spectators appear to vie with each other in their rapid march down the slippery path of sin.
>
> The Church, far from discountenancing, has always encouraged innocent and moderate amusements, as useful or necessary relaxations. But while approving of harmless diversions she never ceases to exercise her sacred influence in censoring all amusements which can be purchased only at the expense of virtue.[4]

A progressively stronger phrasing is used by these more recent councils. For example, let no one dare to rehearse comedies unless they are pious affairs and then only with the bishop's permission.[5] Those who have been admonished about attending exhibitions in public theatres and yet attend shall incur suspension.[6] No priest, either secular or religious, shall enter public theatres. If he does he shall be punished. The degrees and frequency of his fault shall be judged by the local ordinary.[7] Suspension *ipso facto* (" cum reservatione respectivo Ordinario ") was the penalty to be incurred by priests who transgressed the

Benevento 1693; Avignon 1725; Lebanon 1736; Baltimore 1791; Plenary Council of Baltimore 1866; Quebec 1854; Halifax 1857; Ireland 1817 and 1850; Westminster 1852; Australia 1844; Bordeaux 1856; Grau (in Hungary) 1858; Vienna 1858; Cologne 1860; 1863; Prague 1860; Utrecht 1865; Hungary 1822; Urbino 1859; Ravenna 1855; Venice 1859; New Grenada 1868; Spoleto (province in Umbria) 1849; Loreto 1850.

[4] Literae Pastorales Patrum Decimi Concilii Provinciae Baltimorensis, 1869. In both Latin and English.

[5] Provincial Council of Benevento, 1693.

[6] Synodal decrees of Halifax, 1857.

[7] Concilia Hiberniae, 1852.

law forbidding them to be present at public theatres.[8] At that time this was the law which flourished everywhere in England. As in other councils, observe a decree from the provincial council in Burgundy in 1856, we disapprove of theatres as most dangerous and denounce them for the sake of the faithful. Visiting such places cannot be associated with the reception of the sacraments. In the archdiocese of Vienna in 1858 the faculty to hear confessions was withheld as a penalty and those who taught theology or Christian doctrine were ordered to keep away from public theatres. Religious (" necnon regularibus ") were also barred from these exhibitions. We severely forbid (" severe interdicimus "), legislates the provincial council of Cologne in 1860, clerics to be present at performances in public places. Public theatres must be avoided (" sint devitanda "), says a provincial decree from Urbino in 1859. If any priest, states a decree from Venice in 1859, whether from our own or from another diocese, has been present at a scenic spectacle in a public theatre, this provincial council decrees that on the following morning he shall abstain from saying Mass (" ut mane subsequenti a missae celebratione abstineat ").

I have designated the controversy between Father Caffaro, a priest of the Theatine order, and Bossuet, Bishop of Meaux, as the forgotten controversy. In subsequent treatises on the Church and the theatre mention of this episode does not occur.[9] Yet this once celebrated case furnishes some illumination for our present problem. I am somewhat strongly convinced that in Father Caffaro's defence of the lawfulness of stage plays we have the first intelligent and modern defence of the subject to be found anywhere. That he overstated his case and weakened at times his defence is all too true. His attempt, however, is laudable and certainly undeserving of the notable lack of urbanity to be found in Bossuet's attempted annihilation of his argument. A separate and lengthy analysis would be necessary to present adequately the priest's (eight-thousand words or more) argument and Bossuet's reply found in twenty-five chapters. The dispute came about in this way.

[8] Provincial Council of Westminster, 1852.

[9] An exception exists in the brief account in Mortimer J. Adler's *Art and Prudence.*

To the preface of Peter Anthony Motteux's play, *Beauty in Distress,* there is to be found a letter from an English Protestant divine in which he argues for the lawfulness of stage plays. The greater part of the clergyman's defence, however, is made up of an entire letter purporting to be from the pen of Father Caffaro. Long before the publication of this play there existed, also in preface form, a somewhat similar defence prefixed to the published plays of Boursault and allegedly from the Theatine Father, although no signature is printed in the book. Both of these dramatists are unimportant as dramatists for our purposes here, but they do become accidently worthy of note in view of these printed letters from the pen of Father Caffaro. Considerable alarm and even scandal [10] resulted from their publication and so disturbing was the occasion that Bossuet felt it expedient to reply to the priest in writing. Hence resulted his well known *Maxims and Reflections upon Plays* [11] in which he upbraids the priest and, unhappily, attacks the memory of Molière, then dead for some twenty years.[12] I give but the gist of the defence and reply, in the following:

The more I examine the views of the Fathers and the Schoolmen on the subject of drama the more puzzled I become. Hence, distrusting my own opinion for the present, I will quote Saint Thomas Aquinas, especially the second part of his *Summa.* From his views on Diversions and Recreations I conclude that there is no objection to plays that are not scandalous, or to actors who present them, providing certain restrictions are observed. The ancient Fathers legislated against abuses in entertainments. Scripture, of course, is silent on this point, although it may be well to examine some texts quoted by Albertus Magnus on this matter. . . . I observe too that prelates are not so scrupulous about following in detail what the councils legislate regarding other kinds of sport. They make no difficulty of playing and view all censures of the Fathers as relating to excess in sports. Why is

[10] "La lettre du P. Caffaro, théatin, en faveur de la comédie, excita à Paris un tel scanadale que M. de Meux se crut obligé de publier pour preservatif son livre des Maximes sur la comédie" etc., from "Memoires et Journal sur Bossuet", l'abbe le Dieu par M. l'abbé Guette, p. 202, vol. I. Paris, 1856-7.

[11] See article on Bossuet in *Ency. Brit.*, 14th edit.

[12] This summary is necessarily inadequate. I have telescoped the argument, and the language is that employed in "A Letter from a Divine of the Church of England, to the Author of the Tragedy call'd, Beauty in Distress, Concerning the Lawfulness and Unlawfulness of Plays". A copy of this exists in the rare book department of the Congressional Library.

not the same indulgence shown in behalf of plays? If you ask these prelates what they think of plays, they declare that, when they are modest and have nothing in them which wounds morality and Christianity, they do not pretend to censure them. Even were they silent on this subject, you may guess at their opinion by their conduct since . . . in their dioceses plays are tolerated and perhaps approved. As they are acted in Paris I see no fault in them. Of course I cannot give a definitive judgment upon them since I never go to see them. Three easy ways I use in discovering what is going on in the theatres. First, how men of probity report on them; secondly, I judge by the confessions of those who attend of the evil effects which plays produce upon their minds; thirdly, I read the plays. By these three means I declare that I have been unable to discover the least appearance of the excess which the Fathers with so much justice condemned. People of eminent virtue have told me that the plays of the French theatre offend in no respect. Every day at the court, bishops, cardinals, and nuncios of the Pope do not scruple to be present at them; and it would be no less impudence than folly to conclude that all those great prelates are profane libertines, since they authorize the crime by their presence. . . . Of course some will blame me for having followed the most favorable opinions concerning plays. Well, it is now the fashion to teach an austere doctrine but not to practise it. But I assure you that I have been wholly governed by the truth.

Legitimate doubts can certainly be entertained as to the complete authorship of every detail in this letter. First of all there is considerable discrepancy between this defence and the earlier one prefixed to Boursault's plays the title of which reads "Lettre d'un Homme d'Erudition et de Mérite (Consulté par l'Auteur pour scavior si la Comédie peut étre permise, ou doit étre absolument défendue"). Of course it is conceivable that the Motteux letter is an entirely new one from Father Caffaro, but in the *Journal des Scavans* for 1694 occurs this information (in Old French):

Father Caffaro declares in this letter that he could not understand how he was believed to be the author of a scurrilous lampoon in favor of comedy without being sensibly afflicted by it; that he has had no part in it and that he disavows it absolutely. Nevertheless, he cannot deny that he may have given occasion for it because ten or twelve years ago he wrote in Latin a paper on comedy, wherein, without having very carefully examined the material he tried to justify comedy after

the manner he supposed it was presented at Paris. . . . He recognizes that the principles and the proofs found in the libel, and published without his permission, are the same as in his paper, although it has several different parts. . . .[13]

Did the English divine exist in the imagination of Motteux? In the " Preface by Another Hand ", prefixed to Bossuet's reply, we find some pertinent questions asked regarding this letter.[14] Aubert Reyval in " *L'Eglise et le Théatre* " give the principal passages of the priest's argument, and but few of the points which I have summarized are to be found. I looked particularly for the three " easy ways ", but did not find them. My own investigation of the earlier defence as printed in Boursault's plays convinces me of substantial differences between the two apologies. Then why so much attention to the essay found in Motteux? For the reason that Bossuet confines the burden of his reply largely to this particular work.

Bossuet was not without his critics for his treatment of the Italian priest.[15] He regards the Father's arguments as weak; he " laboriously eluded " the Fathers; the French theatre is not as pure as Father Caffaro alleges; for example, consider the double-entendres of Molière, the dissoluteness (taught by rule and doctrine) in the operas of Quinault; the baseness found in the plays of Corneille; he laments that Aristotle is not clear concerning the

[13] The heading reads: " The French and Latin Letter of the Reverend Father Francis Caffaro to Monsignor, the Archbishop of Paris ". There is a second and much longer paragraph to this letter but too long for inclusion here. T. II, vol. I. 22, Jan. Dec., 1694.

[14] For example: " We are not told whether the Divine . . . or who was the Translator of this discourse. Did he pursue it in French or English? These circumstances should not have been concealed, and for two reasons: 1st, this Reply produces and answers some passages of the French discourse which are not in English. Not only single sentences but entire arguments, viz., etc., . . . from the " Preface by another Hand " prefixed to " Maxims and Reflections upon Plays ", London 1699, Tracts, vol. 70 (Rare Books, Yale).

[15] " These admirable and rigid Maxims," as M. Lanson says, " constitute a veritable prosecution adress against the theatre ". M. L'abbé Henri Bremond, who is one of the most powerful literary minds of our time remarked: " As to the doctrine of *Maxims and Reflexions*, it is not entirely exact ", as a learned and zealous canon, M. Réaume, has said. Everyone agrees that this doctrine is of *unreasonable severity* . . . Bossuet, it is known, was a *rigorist* in almost everything. Here, we believe, he is a little too much so, remarks Canon Coubé. (For these and other remarks on this point, written in French, see *L'Église et le Théatre*, Albert Reyval, p. 90 sq.) For one interested in reading the exaggeration of the supernatural as found in the Bishop's reply, consult the article on the " Theatre " in *Dictionnaire Apologétique de la Foi Catholique*, by M. S. Gillet, un *Maître en Théologie*. Vol. 4, fourth edition.

cathartic effects of tragedy. He answers each point except the charge that prelates attend theatrical performances.[16]

From careful reading of each I have concluded, first, that the Theatine priest furnished the better argument; secondly, that Bossuet's reply is also correct if viewed *sub specie aeternitatis*. Father Caffaro lost his position as teacher of divinity at the Sorbonne and his faculties to hear confessions were withdrawn.[17] His abject denial of the whole affair did not save him.

The controversy concerning the morality or immorality of the English stage was a live topic toward the end of the seventeenth century. On 5 March, 1698, Jeremy Collier had finished his *Short View of the Immorality and Profaneness of the English Stage*. It was the natural result of accumulated moral resentment against Restoration play-making. Collier's attack provoked a number of dramatists,[18] who engaged in the warfare. It is perhaps Motteux's chief claim to distinction that he brought into the discussion the influence of France. "It is understandable but somewhat surprising to observe", writes Robert Cunningham, "how at almost the same time the controversy was raging on each side of the channel".[19] To Motteux is also accredited fact of having written some years before Collier's work a review of the controversies for and against the lawfulness of the French stage in which he states: "F. Caffaro, who is generally believed to be the author of the letter, before Boursault's *Plays in favor of Dramatic Entertainments*, has been obliged to disown it in a letter to the A.B., of Paris".[20]

In view of the subsequent avalanche of hysterical argument against the theatre which may be conveniently dated from William Prynne's bulky *Histrio-Mastix* of 1632, I have come to regard, I repeat, Father Caffaro's defence, unimportant as it is in many ways, as the first intelligent and fairly adequate and mod-

[16] M. Lanson (ut supra) remarks: "Why has Bossuet forgotten to explain himself on this reflexion of Father Caffaro. . . . This shaft is addressed directly to him who imposes upon himself no scruple about assisting at comedy. . . . It is regrettable that he made no reply whatever". . . .

[17] The edition of Urbain which I consulted failed to establish this point quoted by R. N. Cunningham in his study of *Peter Anthony Motteux*, who remarks that the priest was replaced by Du Bac and gives the reference, p. 294 note, Urbain.

[18] *English Drama of the Restoration and Eighteenth Century*, p. 144, G. H. Nettleton.

[19] See preface to *Peter Anthony Motteux*, by R. N. Cunningham.

[20] *Ibid.*

ern treatment of the problem. I came to this conclusion after a summer's reading of tracts on the subject preserved in the rare book departments of our esteemed universities. One fact is significant and that is that those outside the Church echoed and re-ëchoed the condemnation of the earlier Fathers and applied these without distinction to the theatre of a much later day.[21]

Time seems not to have brought about any calm in the matter. Rarely does there appear anything like a careful discussion of the problem.[22] Each writer tries to prove too much. Some show of logic begins the argument, but almost always emotionalism ends it. Nothing that you can imagine in the way of vituperative speech or frothy invective against the theatre will be new. It has all been said, all imagined. And mockingly the lovers of the theatre in retort courteous of Sir Toby respond: "Dost thou think, because thou art virtuous, there shall be no more cakes and ale"? Interest in the theatre is a "contagious rage";[23] "Plays . . . debauch and corrupt the Morals"[24] comedy . . . "has done more to corrupt the minds of the British youth than anything else";[25] "I call the scenes of Falstaff admirable copies from nature, *but I know not what instruction they give*";[26] "Can you attend the theatre without prejudice to yourself? . . . how about your brother, or your husband"?[27] Audiences are injured by theatrical representations "because they enter into the feelings of those who are represented"; because their "emotions are stimulated, and the intellect not correspondingly informed"; because "when in the theatre he is brought under the power of illusion".[28] What an amount of literary heresy there is here, perhaps only the student of the

[21] A review of any of the *Tracts* on this subject in the rare book department of Yale university will confirm this observation.

[22] For an exception see *Mr. Law's Unlawfulness of the Stage Entertainment Examined and the Insufficiency of his Arguments fully Demonstrated,* London, 1726, author unknown.

[23] Sermon at Basingstoke in 1788 by John Duncan, D.D.

[24] *Theatrical Performances: Can a Christian Consistently Support Them,* p. 9, Rev. F. Atkin.

[25] *Ibid.*

[26] *Ibid.*, italics mine for further comment.

[27] "A Letter to the Right Hon. Sir Richard Brocas (Lord Mayor of London) by a Citizen (Francis Hare) 1730."

[28] *The Theatre; Its Influence on Actors and Audience.* William Adamson, D.D., Edinburgh, 1883.

classics can appreciate. And so on and on to the present day the theatre has been the subject of bitter attack and recrimination. The above charges are practically endless. To continue the list is an easy matter.

I have no wish to exonerate the theatre: too much evidence of its corruption exists. And the same is true of the present movies. But we must do more than resort to mere declamation for a cure. The lure of the theatre and the movie for both young and old is too deeply a part of human nature to be offset by sheer denunciation. The informed mind knows the intimate relationships between art and morality and is content to allow each its ancient rôle. It knows too the obscuring and dangerous effects of prejudice and sentimentalism that attend an argument such as this.

The cause of morality is not helped when we bring to the solution of its problems a confused mind. I am reminded here of Saint Teresa's " I would rather go to confession to a learned priest than to just a pious one ", as a rather deft way of stating the case. We injure the claims of morality by bigotry, narrowness, and ignorance. And perhaps there are no more striking examples of morality being wounded and ill-served than when, confusedly, we attempt, without information, to settle blithely the conflicts which often arise between it and questions of art. The conflict here, the source of it, is surely original sin, which finds its parallel in the spiritual and physical conflicts of each individual. That each, art and morality, has a part in the more abundant life, is, I feel certain, an acceptable truth. Perhaps it is not unreasonable to apply here: " I came that they may have life and have it more abundantly ", and " man lives not by bread alone ". The priest should, professionally, be able to give unfailing judgments on a problem so common and at times so perplexing. We are the inheritors not only of that august body of truths by which we live but also the heirs of a tradition of artistic beauty which we should ably defend. Confusions, however, sometimes arise, which, divorced from the language of the text-books, aim to influence judgment. The confusion, not articulate, of course, but as a silently operative principle, is that beauty is sin, or sinful. A muddled asceticism or the presence of some form of fanaticism would explain this. The belief too that

that priesthood alone, without further study, qualifies one to speak on these far-reaching problems is another confusion. This, I believe, is not so common, yet manifestations of this confidence arise sometimes when, without great caution or with the minimum of reasons present, we publicly condemn books or movies as immoral or indecent. Frequently these hasty decisions act as boomerangs in the sometimes clearer vision and more mature judgment of the laity. We from whom the ripest judgments are expected, caught and amazed, frequently return, sacerdotally, to our initial errors. Specific examples exist as illustrations of this, but there exists also that lovely trait called urbanity. Then too, there is the confusion resulting from the fearlessness that moral evil is the *cause célèbre* of art; the curious belief that evil has more imaginative value than good. This is kindred to the suspicion that beauty is sin and that any glorification of the sensuous is but an affront to the cause of morality. But enough for the confusions.

What happens when we muddle up the claims of art with what we feel are demands of morality? We injure the cause of morality. We help to make true, help to perpetuate the observation that the " American . . . casts up all ponderable values, including even the values of beauty, in terms of right and wrong " . . . " In none other will you find so wholesale and ecstatic a sacrifice of esthetic ideas, of all the fine gusto of passion and beauty, to notions of what is meet, proper and nice ".[29] We become, sad to relate, the bigoted defenders of a theology and a philosophy, Catholic, yes, but narrowly interpreted. We feel that we are the illuminated apologists, whereas we prepare the way for public radio statements such as: " Personally, I am ready to deliver my immortal soul into the hands of Sophocles and Shakespeare and Molière and Ibsen, rather than into the hands of the leaders of the Inquisition, Anthony Comstock and his militant legions of the present day ".[30]

The relations between morality and art are complex and controversial. Art has leaned heavily upon morality and religion

[29] *The Puritan and American Literature,* by H. L. Menken in *A Modern Book of Criticism* ", (Modern Library).

[30] On WEAF radio, New York City, 20 March, 1927. In *Oedipus or Pollyanna* by Barrett H. Clark, University of Washington Chapbooks, Seattle. Apropos of this the *New York Sun,* 26 March, 1927 is quoted as saying: " Those responsible for this broadcasting are to be commended for their share in making history ".

for some of its loftiest themes. Yet it is well to remember that in the judgment of art we again unfortunately confuse issues when we view art as merely the handmaid of morality or consider it solely from its didactic possibilities. " The first proposition concerning the esthetic value of morality may be stated thus: Art, precisely as art, is autonomous, independent of morals. It is a simple matter to show that the sphere of art cannot be confounded with that of morality, since . . . the beautiful is clearly separated from the good ".[31] Mortimer J. Adler remarks that " the problem of the arts in the life of man is for Christianity chiefly the problem of the theatre " . . . [32] Chiefly, yes, but not solely. The art of fiction, the reading of the " best sellers " is certainly a close second and more extensive in its influence than painting and perhaps even music. The novelist and the moralist often cross swords.[33] The same tests are applicable to these books as are used for the theatre. What are they?

We must first agree upon a definition of literature. Quarrel here if you will, but once admit this concept of literature and its implications are inevitable. Aiding in the formulation of what literature is we may be aided by remembering Cardinal Newman's remark that it is a " contradiction in terms to attempt a sinless literature of sinful man ". I am not in full sympathy with Arthur Quiller-Couch's definition that literature is, " what sundry men and women have said memorably concerning life," for the reason that it will not work enough for our present problem. Let us return to Newman.

He has just made the point that gathering together something high and lofty in our attempt to arrive at literature inevitably fails because of our misunderstanding of what it is. He continues: " You will have simply left the delineation of man, . . . Give up the study of man, as such . . . but say you do so. Do not say you are studying him, his history, his mind and his heart, when you are studying something else. Man is a being of genius, passion, intellect, conscience, power. He exercises these various gifts in various ways, in great deeds, in great thoughts,

[31] See " The Active Phase of Esthetic Experience " in *A Theory of Esthetic* (According to the Principles of St. Thomas Acquinas, p. 110, by Leonard Callahan, O.P.

[32] *Art and Prudence,* Mortimer J. Adler, p. 62, 1937, Longmans, Green and Co.

[33] See *Art and Scholasticism,* Jacques Maritain, note 154, p. 224 sq.

in heroic acts, in hateful crimes. He founds states, he fights battles, he builds cities, he ploughs the forest, he subdues the elements, he rules his kind. He creates vast ideas, and influences many generations. He takes a thousand shapes, and undergoes a thousand fortunes. *Literature records them all to the life* ".[34]

If then we cannot have a sinless literature of sinful man, how much sin is to be permitted in literature? And how will we be able to judge correctly in such matters? I believe we have arrived at the heart of the question. Some further distinctions, however, are pertinent. Space does not permit a careful listing of the variant possibilities of this point. We must not confuse sheer vulgarity with immorality. The former offends conventional proprieties; the latter violates the law of God. The language, for example, of Elizabethan times permitted a range of freedom of speech not conformable to the tastes of drawing-room circles to-day. This confusing of vulgarity with immorality is notably common. A play or a novel may abound with such violations of taste and still be a very fine work of realistic art. Even here a further notion is important. Excessive realism, an *ultra* degree of it, " naturalism ", as it is designated in Europe, is still a recognized art form, unpalatable of course to many, particularly the romanticist, classicist or sentimentalist, but still a notable form of art. When the *motive* of the novelist or playwright is good, such books and plays may offend only in matters of taste. They frequently repel because of the accumulation of the sordid and ugly details of life and hence rarely become a steady mental diet or entertainment for the man who wants more artistic balance. By *motive* I mean the apparent intention that seems evidently directing the work. The word *attitude* may be preferred. For example, let us suppose that the theme of the play or novel treats suicide, sex, theft, or murder. Who will say that only history may treat such topics? Literature has handled them and, masterly-wise, in drama, fiction and in poetry. " Yes, but in the classics ", I think I hear you say. And with that I agree and maintain that is still the technique to be employed. I am acutely aware of the possibility of tangled notions here, so I hasten to add that I am not arguing here for

[34] Italics mine " Duties of the Church Towards Knowledge ". Discourse IX, pp. 229-30, in *Idea of a University*, Cardinal Newman.

classicism versus romanticism or versus realism. Works of acknowledged excellence, those of the highest class, no matter what "ism" they employ as a medium, are not dedicated to immorality. Yet in some of these works there will be, there *must* be—since literature is a transcript of life—some unlovely scenes or episodes, some common variety of characters whose aims are low, in whom sin makes its abode, in whom virtue is frustrate—some such persons will inevitably be found. In such books or plays where the digested experiences of mankind are related and logically interpreted, where sin is sin and not something else, in such works of art we learn vividly to distinguish the precious from the vile. And as regards their value, particularly drama, as emotional prophylactics, the world of scholarship has long ago been soundly convinced. No, literature is not the pale carnation withering away in the corner of the room, but a thing of life, something made strong by sunlight and air and water and yet not untouched by common dung whose absence may account in some way for the barren fig-tree. Apropos of the author who thought the scenes of Falstaff admirable copies from nature *but did not know what instruction they give,* I would answer in the words of Elizabeth A. Drew that, "It is just as much a sin against *literature* to read a book for nothing but a useful moral lesson, as to read it for nothing but a sensual thrill, and to judge a work to be defective *as literature* because it leaves no helpful message and encouragement for living, is as stupid as to judge a chrysanthemum to be defective because it does not eat as well as a cauliflower".[35]

When then is a book immoral? When the motive or attitude of the author is to seduce. When plays or books by a disproportionate emphasis, by sly innuendos attack morality and bring virtue into contempt; when it becomes fairly obvious that the motive or attitude of the writer has designedly schemed to approve, caress, and toy with sin and have his readers or listeners do likewise. This is true whether the play or book employs the technique of either realism or romanticism. Suppose, for example, ten points in the life of a man or a woman are used to complete the story and two or three out of the ten deal with the moral failings of the individual. Normally treated, and our

[35] "The Plain Reader" *Readings in the Modern Essay,* p. 46.

definition of literature provides for their inclusion, they become what Newman would call " incidental corruption " found in all great literary works, and they do but help to complete the truth of the subject considered. Only bigotry would call such a book immoral. On the other hand, if these two or three points take dominance, become the be-all and end-all of the story; when the seven other points are but subservient details and the two or three are treated seductively and intriguingly, then you have an immoral book or play. How are we to know all this? When all other weapons fail, mother-wit will often solve the problem.

In almost all the traditional essays which treat of the theatre and its relations with Christianity or the Church there is the routine appeal to the Fathers, the Councils and pagan writers. Plato is triumphantly cited as one of the formidable enemies of the theatre. Father Caffaro does not refer either to him or to Aristotle, but brings Saint Thomas in, as we have seen, to support his case. Bossuet, of course, finds Plato a comforting authority, as " no sort of theatrical play went with him " . . . and " by Principle . . . was convinced that these arts and trades which minister only to pleasure, and have this for their object, are all of them dangerous, to morality and humane life ". And, he continues, " though his scholar [Aristotle] affected to contradict him, and his more complying and debonnair philosophy thought fit to attribute to tragedy a certain manner (which yet he hath left us in the dark about, and would not, or knew not how to explain) of purifying and improving the passions " . . . which sentence I shall leave thus suspended. Saint Thomas is also appealed to, but with opposite results from those arrived at by the Italian priest.

What Plato taught and how Aristotle and Saint Thomas stood on this intricate problem cannot be discussed here, but I urge the interested reader to study the first three chapters of Mortimer J. Adler's incomparably fine book *Art and Prudence*.[36] Had these splendid chapters appeared at the close of the seventeenth century and had they been studied, much of the controversy on this point would have ended. As they stand, as not only these chapters but the others in the book are studied, the problem of the arts and their relationships with life can be met more defin-

[36] See note 32.

itely and convincingly. In his own words on the point we have just touched he writes: " Plato is right only upon the supposition of ideal human government—perfect ruler and perfect subjects . . . Bossuet similarly is right upon equally impossible conditions . . . Thus Plato and Bossuet deny the problem rather than solve it. Neither understands art as amusement in terms of purgation and recreation, because neither formulates a problem to which such understanding is relevant . . . Seeing the problem as Bossuet does not, Aquinas is able to see it in terms of the State as well as in terms of the Church, and to correlate these two aspects of it ".[37]

MATTHEW A. COYLE, C.S.C.

Notre Dame, Indiana.

[37] *Ibid.*, p. 91.

Analecta

SACRA CONGREGATIO CONCILII.

Romana et Aliarum

abstinentiae et ieiunii

Die 13 Novembris 1937

Species facti.—Novissimis temporibus nonnulli locorum Ordinarii huic Sacrae Congregationi exposuerunt haud parvas adesse difficultates in observanda lege abstinentiae et ieiunii in pervigilio Nativitatis Domini, sive ob inductam praxim celebrandi proximam festivitatem inde a pervigilio etiam epulis, qualitate et quantitate, vetitis a lege, sive ob curas et labores quibus fideles et sacerdotes hac die premuntur.

Quapropter iidem Ordinarii petierunt ut obligatio haec cessaret a meridie ipsius pervigilii, uti statutum est pro Sabbato Sancto in canone 1252 § 4, Codicis iuris canonici.

Animadversiones.—Contra petitam dispensationem extare videtur peculiaris lex de qua in canone 1252 § 2, ideo lata ut fideles rite praeparentur ad pie sancteque Incarnationis Domini mysterium recolendum, cuius festivitas, quae inter maximas Ecclesiae catholicae recensetur, nonnisi absoluto eodem pervigilio seu a media nocte liturgice celebratur.

Rationes vero, quae pro dispensatione afferuntur, non videntur solido niti fundamento. Et praxis in contrarium inducta potius abusus est dicenda, ideoque pro viribus adlaborandum est ab iis

praesertim, quibus cura imminet animarum, ut removeatur. Extraordinaria praeterea sacerdotum ac fidelium in huiusmodi pervigilio defatigatio occurrit fere ubique in universa Ecclesia.

Ceterum in casibus particularibus praesto sunt principia theologiae moralis de causis a ieiunio excusantibus, necnon quae in canone 1245 § 1 statuuntur.

Denique concessio per canonem 1252 § 4 facta quoad Sabbatum Sanctum adduci nequit in exemplum, cum Resurrectio Domini inde a meridie eiusdem pervigilii celebretur.

RESOLUTIO.—In plenariis autem comitiis, die 13 novembris 1937 habitis, Emi Patres huius Sacrae Congregationis ad propositum dubium: "*An et quomodo expediat concedere dispensationem a lege abstinentiae et ieiunii in pervigilio Nativitatis Domini*", responderunt: "*Negative, seu non expedire, et ad mentem.* Mens autem est ut Ordinarii satagant opportunis instructionibus fideles inducere ad ius commune servandum".

Quam resolutionem in audientia diei 18 eiusdem mensis, referente subscripto S. Congregationis Concilii Secretario, Sanctissimus Dominus Noster Pius PP. XI approbare et confirmare dignatus est.

I. BRUNO, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Domestic Prelates of His Holiness:

8 January, 1938: Monsignor Thomas MacDonald, of the Archdiocese of Armagh.

14 February: Monsignor Albert G. Meyer and Arthur M. Dentinger, of the Archdiocese of Milwaukee.

28 February: Monsignor John J. Connolly, of the Archdiocese of Detroit.

9 March: Monsignor Arthur Thomas Armstrong, of the Diocese of Gibraltar.

20 March: Monsignors Richard S. Kelly, Theodore Czastka and John J. Dennison, of the Archdiocese of Chicago.

23 March: Monsignors Thomas Joseph Hayes and Hugh O'Sullivan, of the Diocese of Owensboro.

Monsignors Patrick John Walsh, Charles Peter Raffo, Francis Felten, Rudolph Charles Ruff and Daniel Anthony Driscoll, of the Archdiocese of Louisville.

Privy Chamberlains Supernumerary of His Holiness:

28 July, 1937: Monsignor J. Donald Conway, of the Diocese of Davenport.

14 April, 1938: Monsignor David Albert Petry, of the Archdiocese of New York.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CAN ANY GOOD COME FROM NARBERTH?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January and March issues of THE ECCLESIASTICAL REVIEW there appeared articles which explained briefly the three-point plan of Catholic Action used by the Information Society of Yonkers. Beyond a list of summary statistics no attempt was made to show the powerful effect of this plan in individual cases.

Recently the Society received an encouraging letter from a pastor in far-off Honolulu who writes that thirty years' experience in the priesthood has convinced him that the Society is on the right track. To this good priest and many others who have written similarly, the following isolated case of several that have evolved since the theoretic three-point plan became a practical, every-day issue of militant Catholic Action, is offered for whatever encouragement it may give these priests in organizing similar societies.

The material used by the Yonkers' Society through the mails and secular press is written by Mr. Karl H. Rogers, founder of the Narberth Movement. The last page of each release carries the following message written by Mr. Rogers himself:

> The PURPOSE of this Society is simply to inform our non-Catholic neighbors of things so generally misunderstood or not fully known, in order to create the good-will and understanding so necessary to a united American citizenry.
>
> The POLICY of the Society is to obtrude on our neighbors nothing but these little messages via pamphlet and the public press, unless we are asked to do otherwise.
>
> The DESIRE of this Society is to furnish those who write us, fuller information on any and all Catholic subjects, without cost or obligation of any kind. You will greatly please us if you take advantage of this offer.

In November of last year the editor of a secular newspaper which boasts a large circulation in northern Connecticut accepted the Society's invitation to run the Narberth articles in his paper as a special weekly feature under the heading CATHOLIC INFORMATION. The first of the series appeared early in January over the Yonkers' address.

On 12 January came the first inquiry:

> Honorable Sirs:
>
> You may not answer a letter written by a sincere Lutheran, but I have a problem that might interest you. At least I shall appreciate your opinion in the matter.
>
> I am a Lutheran Minister's daughter, married to a good Lutheran man. I have raised a large family. One of my daughters has fallen in love with a Catholic boy. His family go to church all the time, and are good, pious people. He goes once in a while. My girl is not what I would call enthusiastic about her church work. She goes to church, yes, but does not belong to any societies or choir. Of course, this young man wants her to be a Catholic wife.
>
> What I would like to know is, can a Lutheran girl ever become a good Catholic wife? Whatever they decide, I hope they will do with their whole heart. I am not so narrow-minded as to think my religion is the only religion. It is for me, though I respect all religions.
>
> I shall be very grateful if you will advise me.
>
> Very respectfully yours,
>
> (Name withheld.)

In reply to this inquiry, the attitude of the Church on mixed marriages was explained, and copies of *Instructions for Non-Catholics Before Marriage* by the Rev. Anthony L. Ostheimer and *What Everyone Should Know* by the Rev. Stephen Eckhart, O.M.Cap., were enclosed.

An acknowledgment was received on 19 January:

> Very Honorable Sir:
>
> Thank you for your kindness. I enjoyed your letter and studied the books you sent me under separate cover. These latter are now in the hands of the young man in question. Should I have them returned?
>
> I have never liked the attitude the Catholic Church takes toward the Protestant Church. When I was a child the Catholic Church never encouraged card playing or bingo, sold chances or spon-

sored bazaars. Our Church emphasizes free giving as something better. Not that we do not do the above things, though never in our church basements. Isn't the Catholic Church still making mistakes?

But who am I to dare speak to a priest like this? Nevertheless, John 6, 47 tells me that I also can be saved.

I am encouraging the young man to attend his services regularly. May the day come when there will be *one* great church.

Again thanking you for the interest you have taken in my letter, I remain

Very respectfully yours,
(Signed.)

A copy of Father Vernon's *One Lord, One Faith* and a letter explaining Christ's prayer for unity were forwarded. These brought the following response:

Honorable Sir:

The little book, *One Lord, One Faith*, with your beautiful letter and enclosed verses was received. I have studied them all carefully and have learned much. I am sure my life has been made richer. My favorite Apostle from childhood has been St. Peter. I knew all the beautiful Bible passages, but never thought of them in that light.

I am sure you have been a blessing to me. I too have tried to be a blessing to the young man in question. He now attends church regularly again. This in turn has made his family happy.

I feel greatly honored to know that you thought of me in prayer. Some day I may be able to tell you something beautiful about this little love affair. Till then, let me thank you for all you have done for us. May you be a blessing to many. Every day that God gives me I shall try to be a better Christian (like Christ).

Very respectfully yours,
(Signed.)

The Society replied with a copy of *The Faith of Our Fathers* by Cardinal Gibbons and a fairly expensive copy of *The Imitation of Christ*. The next letter began more familiarly:

Dear Father:

I must address you so. Words fail to tell you with what reverence I received such a beautiful book. It shall always be one of the most sacred things I own. Its contents will be studied carefully, and I shall always ask God's guidance when I read it.

You have been so wonderful to us. Both my daughter and the young man are interested in your letters and books. The more I learn of your religion the more I realize how I have misjudged Catholic people.

How rich your religion is! I have studied the *Faith of Our Fathers* but have not nearly finished it. I cannot read anything like that quickly. I must think over almost every sentence and ask myself "Why?" And my time is so limited.

May I give you a little peep into my home? My husband is a hard-working blacksmith and horseshoer. We are both nearly fifty years old. We live in a beautiful little spot with a mountain view, a nearby river, and plenty of fresh air. We have six children at home. I am Western-born and bred; have always had much to be thankful for spiritually—good Christian parents, a Christian husband. It has been my privilege to serve as organist in the Lutheran church since I was ten years old. Even now I play for the German service, then the English service, and last but not least the Sunday School of which the primary class is mine.

It made me so happy to know that I may pray for you. May you ever grow in the knowledge and Grace of Our Dear Lord and be a blessing to everyone you come in contact with.

May this coming season of Lent prove a blessing to all of us. Accept my humble thanks from my very heart. I'll never cease praying for you and all true believers.

Very humbly and sincerely yours,

P. S. I have been such an expense to you. Is there anything I can do besides asking God's blessing on you?

In reply it was suggested that she write the editor of the local newspaper encouraging him to continue the publication of the weekly Narberth articles. Her next letter carried this assurance:

Dear Father:

I certainly shall be happy to write the editor of ———— a few lines of appreciation for his kindness in running those little articles which have made us all richer.

Matthew cut one of them out and gave it to me because I tried to discourage mixed marriages. But there isn't going to be any mixed marriage. Matthew is taking Gertrude over to see his priest.

My husband's mother was a Catholic, but became a Lutheran. Several of her children married Catholics and of course returned

to that faith. I think Gertrude, who is twenty, has a little Catholic vein. She often asked me why we have been deprived of the beautiful ceremony you have. If Luther were to return I am afraid he would not be happy at our coldness.

If Gertrude can grasp Catholic Teaching in every sense of the word, may God bless her; if not, she and Matthew will undoubtedly part friends. Matthew is twenty-five years old and knows now how his church feels about mixed marriages. If God wants these two to be mates for life, however, I am sure that the Holy Ghost will guide them. Thanks a thousand times for all you have done for us.

Respectfully yours,
(Signed.)

She was asked to give Gertrude the book *Father Smith Instructs Jackson,* by Bishop Noll, which was being sent under separate cover. This request brought the following response:

Dear Father:

Thank you so much for sending Gertrude the book. She has studied it some, and I wanted her to thank you personally, but it seems young people have much less time than a busy mother.

We have services three times a week now, and I pray for you not only during these but also at home on my knees. You have changed my opinions so much by being so wonderfully kind that my love for the Catholic religion is almost as great as for my own. I never understood, and perhaps never would have, if I had not read that little article. The editor has thanked me for my few lines to him.

I am so happy that I know you. Thanks so much for all your kindness, and, if I may, I shall write you from time to time to tell you how we are progressing.

Sincerely yours,
(Signed.)

We are all familiar with the words of the present Holy Father expressed back in 1923 in his *Motu Proprio* when he wrote that ignorance of divine things is the deepest disgrace of our Catholic people in these times. Those interested in convert work realize the great obstacle to conversion this ignorance presents to sincere inquirers whose only contact with the Church is often limited to a few Catholic friends. The following letter is a perfect confirmation of this, and especially interesting because it comes from a non-Catholic. It was written at six o'clock in the morning:

Dear Father:

Many thanks for the beautiful House Blessing you sent. It arrived safely yesterday. I feel so unworthy when I receive so much from you. I have been wondering what I could do for you to let you know how much richer I feel since knowing you.

How our young people laughed at me when they read your letter of March 17th. In it you wrote, " I hope that Gertrude will not obtain the impression from all the books I send her that she will have to study a great deal to become a Catholic ". I have been stressing study. Or, Reverend Father, if you could hear Catholic people talk you would be ashamed of them. We have neighbors here who go to church regularly, but when I ask them why they do this or that they simply do not know. This young man who comes to see Gertrude has had a parochial school education but knows so little about his beautiful religion. How could these Catholics spend their time better than studying their faith? I cannot understand why they do not want to know all there is to know about it. How I hate to come down to everyday things after spending three hours in church on Sunday. But, as this lad tells Gertrude, " Few people take religion as seriously as your mother does ". But how can we learn how beautiful the Lord is unless we study?

We have had Lenten Community School these last few weeks—the Congregationalists and the Lutherans—and how much it has meant to me. How much essential and even non-essential things count. If we Protestants succeed in coming a little closer together, we will be one step nearer to One Faith.

We believe in the Communion of Saints. We also say the Apostles' Creed every Sunday and the Nicene Creed on Festival days. Our Liturgy, too, is beautiful—the Gloria in Excelsis, the Gloria Patri, and the Kyrie.

This coming Holy Week will be a very busy one. All churches will see people rushing to the Throne of Grace for an overhauling. May one or the other hear just that word from you that will bring them back, thus enabling them to taste and see how sweet is the Lord.

I hope Gertrude will find a priest who will understand her. Her young man is going to understand his priest better (I think) before introducing Gertrude to him. Right now they are both attending services regularly, and enjoying your books.

You have been a blessing to all of us. May our Dear Lord reward you abundantly. I am so happy because I know you, and will try to be better each day.

Very sincerely yours,

(Signed.)

To repeat in part what appears on the last page of our little Narberth articles:

> The PURPOSE of this Society is simply to inform our non-Catholic neighbors of things Catholic so generally misunderstood or not fully known, in order to create the good will and understanding so necessary to a united American citizenry.

According to its avowed purpose, the Information Society of Yonkers has done its work thoroughly in so far as this Lutheran minister's daughter is concerned. But, with eleven hundred souls (the number is constantly increasing) inspired by these letters read each month at the Society's Holy Hour Service praying for this woman's conversion, the Society shall keep in touch with her as much for her own good, it is hoped, as for the edification of him whose privilege it is to answer inquiries.

BONAVENTURE FITZGERALD, O.M.Cap.

Yonkers, New York.

THE "ALTER CHRISTUS" EXPRESSION.

The Editor, THE ECCLESIASTICAL REVIEW.

I have not kept altogether apace with the search instituted by Monsignor Henry to learn who coined the "Sacerdos alter Christus" or just as allusive "Christianus alter Christus" phrase, though I did, earlier in the Treasure Hunt, do a little searching on my own account in an abridged work of the writings of the ante-, post-, and the Nicene era fathers.

Since the search thus far hasn't been too productive of results, and not seeing any Keep Off signs around, I, a layman, am going to offer a clue to the mystery and give my reason therefor: Search the writings of the French School of spirituality. The reason for saying this is that the latter of the two phrases seems to be used more frequently in the works of French authors, as the following quotations reveal.

Père Raoul Plus, S.J., in his *In Christ Jesus* (p. 114), used "Christianus alter Christus" (untranslated); and no doubt approximates that phrase elsewhere in his voluminous writings. A sainted author whose works date from just after the time

you mention as being the farthest back you are able to trace the latter phrase, 1611, St. Jean Eudes, uses it. I saw it in his *Reign of Jesus,* an abridgment of a larger work in French.

I came across the English of "alter Christus" twice in another work translated from the French, *The Knowledge of Jesus Christ Considered in His Mysteries,* Dublin, 1885, the translation being by the Reverend John Kenny, who in the late '80s was Rector of St. Teresa's here in San Francisco. In the chapter, "Jesus, Grandeur of the Christian" (p. 106), I find: "'. . . and he that is joined to the Lord is one spirit with Him' (1 Cor. 6:16-17); and hence we can say, in a certain sense, that the man who loves Jesus, whose grandeur is incomprehensible, is *another Christ* with Him." (My italics.)

But note the following, from the chapter, "Jesus, the Model of Christians" (p. 188): "The obligation of conformity to Christ is derived from the character of Christian which we bear, . . . To be a Christian is to profess Christ, and to follow His maxims, to love all He loves, and to despise all He condemns; and hence the holy fathers say that a Christian should be *another Christ.*" (Again my italics.)

Now if you can discover what manual in mystical theology St. Jean Eudes and other of his French contemporaries used you might solve the question.

All that I have found on the "Sacerdos alter Christus," is a chapter title in a book no doubt already well known to you, *The Priesthood and Sacrifice of Our Lord Jesus Christ,* by J. Grimal, S.M. Note that this work too, comes through the French. The author uses the phrase several times in that chapter, without, however, mentioning the source whence it came.

In the June, 1937, number of the REVIEW, p. 614, a correspondent of Monsignor Henry's who wishes to be known as Michigander, draws attention to a reference, in a late seventeenth century work, to priests as "gods". This, too, is patristic in origin; but why be content to be so indefinite—after all Michigander's author was but reëchoing St. Jerome, who used it not once but several times in his homily on Matthew 16:13-19:

> Jesus fitly says: "Whom do men say that the Son of Man is?" Because those who speak of the son of man, are men; but those

> who discern His divinity, are not called men, but gods." (Lesson vii, Breviary, 29 June, Ss. Peter and Paul.) And in lesson viii: "But whom do you say that I am?" Notice, careful reader, that, judging from what follows and from the wording of the speech, the Apostles are by no means called men, but gods. For when He has said: "Whom do men say that the Son of man is?" He continues: "But whom do you say that I am?" They, because they are men, hold a human opinion; you, who are gods, who do you think I am?

St. Jerome, it is true, is commenting on words addressed by our Lord to His first priests—*sacerdotes;* but after all they apply to all priests who are "secundi sacerdotes" to the Apostles and their successors. And not all Doctors of the Church were sacerdotes; some were "secundi sacerdotes," and therefore we can apply to these latter, the allegorical names St. Robert Bellarmine used in a sermon on the uprightness of the Doctors of the Church, which is read on his feast, 13 May, lesson ix of Matins: "Since the Apostles, holy Church has thriven by such planters, waterers, builders, shepherds and nurses."

Now, may I ask a question: Who was the first to use: "It is the Mass that matters"? Don't be too quick to reply, "That's easy, Augustine Birrell did." I have it on the authority of Fortescue (*Cath. Encyc.*, IX, p. 800, col. 2) that: "During the Reformation and always the Mass has been the test. The word of the Reformers: 'It is the Mass that matters,' was true." Fortescue's crediting it to "the Reformers" is to me as indefinite as "the fathers" in Monsignor Henry's Treasure Hunt.

BERNARD A. BENSON.

San Francisco, California.

Mr. Benson's letter was sent to Monsignor Henry, who was evidently pleased with the interest and knowledge displayed in it, and who commented on the "It is the Mass that Matters" as follows: "If Birrell placed no marks of quotation around the expression, he also was doubtless summarizing thus the contentions of the Reformers in a sentence that has since become largely quoted and (if my own suspicion is correct) is justly attributable to him."—Editor.

ORIENTAL NOTES.

The Sacred Eastern Congregation. Hitherto in several countries of the Near East there has been a double curial jurisdiction, Latin Catholics coming under the Sacred Congregation de Propaganda Fide, while the Sacred Eastern Congregation was responsible for those of Eastern rites. By a recent *motu proprio* of his Holiness the Pope this arrangement has now been abolished and in future all Latins in those countries will be, with their Eastern brethren, within the jurisdiction of the Eastern Congregation. This will make for unity of action, bring the faithful of differing rites closer together, and emphasizes the first importance of Eastern rites among Eastern peoples.

Catholic Action in Syria. The sort of thing the above reform is hoped to facilitate may be illustrated by the organization of inter-ritual Catholic Action in Syria. This was inaugurated at Beirut on 30 January of this year when the Melkite archbishop of that place, the Lord Maximos Sayegh, solemnly concelebrated with his clergy a Byzantine Liturgy in the Maronite cathedral. The Maronite archbishop, Mar Ignatius Mobarak, explained the scheme whereby Catholics of all rites in Syria, pure Syrian, Melkite (Byzantine Syrian), Maronite, Chaldean, Armenian and Latin, will join together for works of Catholic Action; he stated that since the ratification of the Syrian treaty with France communist activity had become more lively in their country.

Oriental Coöperation in France. There is a considerable number of Catholics of Eastern rites in France, who are encouraged by the French hierarchy to take a leading part on occasions of religious importance. There was recently held a triduum of prayer for the reunion of the dissident East, which was inaugurated in the presence of the Apostolic Nuncio and conducted by Mgr. Chaptal, by the Bishop of Chartres, and by the Cardinal Archbishop of Paris. On the last day a procession of Our Lady was held in Notre Dame cathedral, in which Russian, Melkite, Armenian, Syrian and Maronite clergy carried eikons of the all-holy Mother of God. Following the triduum two study-days were held at the Marian exhibition organized by the Byzantine Dominicans (" Istina "); addresses were given on the Eastern and Western theology, iconography, etc., of Our Lady and Russian choirs sang examples of Slavonic Marian hymns.

The Italo-Greek-Albanians. The ancient Byzantine monastery of Grottaferrata near Rome, founded by St. Neilos of Rossano in 1004, has been declared an archimandritate *nullius dioecesis,* with all the privileges and rights of an abbey *nullius* of the Latin rite so far as they apply.

Mgr. Joseph Perniciario has received the episcopal laying-on of hands (*kheirotonia*) as auxiliary to the Cardinal Archbishop of Palermo for the new Byzantine eparchy (diocese) in Sicily, erected last year.

The Eucharistic Congress. The principal congressional event at Budapest on Saturday, 28 May, was a solemn pontifical Liturgy according to the Byzantine rite in St. Stephen's church, for the reunion of Christendom. At the time of writing no further particulars are to hand.

Among the Dissidents. At their last annual synod the dissident Orthodox bishops of the kingdom of Greece issued a condemnation of all forms of artificial " birth-control;" they also formally forbade the practice of cremation as contrary to Christian tradition, refusing religious burial to anyone cremated except on grounds of public health or similar good reason. In so doing the Greek bishops have followed the example of the Orthodox hierarchies of the patriarchates of Constantinople, Alexandria and Rumania.

Last year there was a dramatic scene in the patriarchal residence at Bukarest when, in the presence of the Orthodox patriarch of Rumania, of the Byzantine Catholic metropolitan and of the Latin Catholic archbishop, all freemasonic lodges in Rumania were declared dissolved and closed by the national grandmaster, Mr. Pangas, as part of the minister Tataresco's campaign against secret societies. In spite of this, however, it appears that the activity of Freemasonry in the country continues to be considerable, and the Orthodox holy synod has had to hold a special session at which Freemasonry was declared to be an enemy of Christianity and all Orthodox freemasons in Rumania were ordered to resign from their lodges.

The metropolitan of Cetinjeh, Mgr. Gabriel Dozich, has become Serbian patriarch in place of the late Mgr. Barnabas, who so strongly opposed the projected concordat between the Holy See and Yugoslavia. Mgr. Gabriel, who is fifty-seven years old, also opposed it, but more moderately.

DRIVING THE ROSARY OUT OF THE HOME.

To the Editor, THE ECCLESIASTICAL REVIEW.

" Always have either a prayer book or your rosary with you at Mass ". Something like this is a very common announcement. Pastors, teachers in parish schools reiterate it incessantly. Regularly during missions the faithful hear the same reminder.

With so much authority behind it, it really does seem unreasonable to question the wisdom of the advice. That the results on the whole may not be the most desirable, however, can easily be understood.

Unquestionably it has contributed in no small measure to driving the prayer book out of the church. The majority, of course, will follow the line of least resistance. Given an option, why not the one which entails less trouble? Certainly no one will argue that the prayer book is not the more desirable; no one will refuse to admit that the rosary is not the particular form of devotion most suited to the occasion. Nor can anyone fail to recognize the possibility of abuses arising from the practice. In the first place, it can be completed in ten or eleven minutes. How will young people occupy themselves for the remaining fifteen or twenty minutes? Then, it does not retain the attention: on the contrary, it allows every opportunity for gazing around.

The other regrettable outcome of this unqualified encouragement to recite the beads during Mass is the driving of the beads out of the home. Catholics in tens of thousands have become so habituated to using the rosary at Mass that they have ceased to use it anywhere else. Only those who are given to inquire into this matter realize, or even suspect, the ever-increasing force of this tendency. To the question sometimes proposed, " How often do you say your rosary? " a very common answer is, " Just when I am at Mass ". Or, perhaps, " Do you ever say your Rosary? " " Oh, yes, at Mass ". " No other time? " " Why, no ".

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SCHOOL COMMENCEMENT EXERCISES IN CHURCH.

Qu. I am of the opinion that the Holy Father in one of his recent letters stated that such things as Closing Exercises of schools should not be held in church. Am I imagining things or did the Pope really say so?

Resp. There does not appear to be any decree or declaration of the Holy See outlawing specifically the holding of such events as schools commencements in church. Probably this particular question has never been placed before the Sacred Congregation of Rites.

This however does not justify the conclusion that such commencement exercises can be held in the church. Canon 1178 forbids " . . . et generatim quidquid a sanctitate loci absonum sit ". Under this heading undoubtedly is embraced the conferring of graduation diplomas.[1] This holds even if the school is strictly Catholic. It would be all the more true if the commencement exercises in church were contemplated for a public or non-sectarian school.

THE WOMAN WHOM THOU GAVEST ME TO BE MY COMPANION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The paper under this heading in the May number is clever but misleading. First of all, the writer shifts the ground of the inquiry. In paragraph one, it is: " Why should such a trivial matter as eating an apple be punished so severely? " In paragraph two, what we have is: " Why did Adam decide to eat of the tree from which Eve had already eaten? "

The " imaginary colloquy " is purely imaginary. It assumes that God threatened to separate Adam and Eve. The assumption is unfounded. They both transgressed the commandment of God; both knew themselves to be guilty. Adam did not try to " talk back " at God. On the contrary, he tried to run away from Him. " Adam and his wife hid themselves from the face of the Lord God amidst the trees of Paradise." (Gen. 3:8.) Afterward indeed, when fallen from grace, Adam did adopt the mean expedient of throwing the whole blame on the woman.

[1] Cf. the satirical description of W. S. O'Rourke, " School Commencements in Church "—ECCLESIASTICAL REVIEW, September, 1937, pp. 279-280.

In itself the " eating of an apple " is trivial. The story seems to be in the nature of a parable, and bears some deep mysterious meaning that no one has ever been able to fathom. One thing alone is certain. Pride and disobedience lay at the root of the fall of our first parents. They were to be " like God, knowing good and evil ". This is what they were promised by the lying spirit that seduced them.

EPISCOPUS.

IMPOSITION OF BLESSED ASHES IN THE HOME.

Qu. May a lay person bring home blessed ashes for those who cannot come to church? If so, what is the form for this " home imposition "?

Resp. The Missal does not provide for the imposition of ashes on Ash Wednesday except in church and at Mass. There have been no decisions of the Sacred Congregation of Rites touching the exact point of the above question. A very old decree (9 June, 1668) forbade the distribution of ashes in private homes. By implication, it would not be proper for a layman to carry the blessed ashes to his home. Following this, it would be superfluous to speak of a formula.

LAY CHAPLAINS AND FUNERAL RITES.

Qu. At the burial of a Catholic should the lay chaplains of secular organizations be allowed to go through their ritualistic service when the priest is present to say the prayers of the Catholic Ritual?

Resp. This question is best considered in regard to the character of the prayers and the ritual involved. If the ritual and prayers of the secular organization can be construed as a non-Catholic religious rite, the chaplain of this organization should not be permitted to carry out his ritual. If, however, there is no ritual involved and the prayers said by the chaplain of the organization can be construed as private prayers, there would be no objection. An acquaintance with the prayers proposed to be said is necessary to solve the question in individual cases. Non-Catholic ritual is excluded: private prayers are not.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

In the Field of the Old Testament.

In a recent issue of the *American Journal of Semitic Languages and Literatures*,[1] there is a penetrating analysis of Old Testament critical trends from a non-Catholic viewpoint. Whilst admittedly a subjective analysis, it is nevertheless a fairly accurate survey of present trends in critical circles, along with certain extrinsic forces which are responsible for them. Without deliberately attempting to parallel the thoughts of the article, the present writer would like to call attention to some of the intrinsic forces which lie behind the present movement, in order that a more careful estimate may be formed of some of the statements appearing in the newspapers and magazines which at first sight *seem* from a Catholic viewpoint to indicate a very healthy and sane attitude toward the Old Testament.

We are living in a period of extraordinary archeological activity in Palestine, and discoveries that are not only gratifying but even amazing in their abundance and quality are pouring in upon us too rapidly for final and comprehensive appreciation of their import. Nevertheless such use is being made of them as to indicate the presence of a new attitude toward the Biblical record, and unless we become conscious of the motivating impulses behind this attitude, we shall be seriously misled by the apparent favor in which the Biblical narratives are being held.

Archeological discoveries place us face to face with definite facts, concrete, undeniable; sometimes a recognizable piece or type of pottery, sometimes a dated inscription, or again a papyrus document. These are reported with meticulous care and with scrupulous honesty; allied sciences examine, compare, evaluate in the light of other known specimens, and with full consideration of surrounding circumstances; and the result is definite certitude in many cases with respect to the fact. An example in point is the discovery, some years back, of a clay deposit at Ur in Mesopotamia, of some eight feet in depth; above

[1] April, 1938, "The Study of the Old Testament—An Introspective Interval," by W. A. Irwin.

it were evidences of human habitation, and below it similar evidence was uncovered, though of a different culture; the clay itself was free of any such human indications, and bore a texture which indicated that it had been deposited by the action of water, by such a body of water indeed as was beyond the potentialities of the local neighborhood. Thus far the facts, provable, undeniable.

And thus far archeology offers no difficulty. But when such facts are linked up with other facts, and a conclusion drawn, very serious difficulties often do arise. With respect to the facts above narrated, Sir Leonard Woolley, Director of the excavations at Ur, made the following statement: [2] " There could be no doubt that the flood of which we had found the only possible evidence was the Flood of Sumerian history and legend, the Flood on which is based the story of Noah ". Now this statement is an *interpretation* of fact, a pure inference which is as acceptable as the argument which lies behind it. How weak that argument is may be seen by stating it thus: " we have found *a* flood deposit; therefore we have found THE Flood deposit ". It may well be the Flood mentioned in the Bible, but of that we have no certitude.

The conclusion of the eminent archeologist is interesting as an indication of the new trend in non-Catholic Biblical scholarship. For long years the Old Testament was held in low esteem as an historical record; it was at best but a collection of myths and legends, for the most part of Mesopotamian origin; and even where the sacred writer was endeavoring quite evidently to put his story into a recognizably historical form, historicity was denied with the help of various devices, not the least among them being the most dangerous of all instruments, the argument from silence. Sargon, for instance, though mentioned in the Biblical record, was deemed a wholly mythical character because the Mesopotamian records thus far discovered knew no such king; later discoveries however produced the name. Again, in the Hebrew record, mention is made now and then of a Hittite people, but until the secular records were found of the same people their existence was denied; at present even the remains of their language are so abundant that the Hittites are being hailed as one of the greatest of the oriental nations.

[2] In his *Ur of the Chaldees*, p. 29.

The reason for such skepticism is not hard to find: it lies in a complexity of prejudices (if we may use the term in a good sense to indicate preconceived judgments which are the logical and sincere result of following a definite but narrow line of study and thought), chief of which is the rejection of the supernatural and the interpretation of all things on a strictly natural plane. Because of this fundamental attitude, the sympathy of the critics was wholly with pagan literature, and understandably so, because the pagan mind clung to the natural for the most part, and even when dealing with the gods, interpreted the supernatural in a naturalistic way; hence the contact between the two minds was simple and inevitable. In the Old Testament on the contrary there were elements which were definitely not natural; obviously—according to the evaluation of the critics, of course—a subjective, moulding force was at work which removed the sacred record a step farther from anything historical and left it a sad second in any comparison between it and the pagan records.

The presence of an illegitimate moulding force was considered evident because of a second prejudice,—evolution. In a general way evolution is conceived as transition from the less to the more perfect; and when applied to the religious sphere would entail a gradual development from animism and totemism through polytheism, henotheism, and monolatria to the perfection of monotheism. But the Biblical records, if we accept it as it stands, is monotheistic from its first page onward. Evidently, then, a later hand accomplished a moulding which expunged all earlier forms of religious manifestation and substituted monotheism, and thus rendered the record that much less reliable as an authentic historical document.

With what may have been a sincere but was definitely a short-sighted intention of restoring the Bible to a legitimate place of reverence and respect, the Documentary Theory was introduced; with its help the record was divided, subdivided and divided again, and the whole reset into a proconceived historical and evolutionistically acceptable frame.

But in the recent years of Palestinian excavations so many undeniable facts have been uncovered and reported with admirable intellectual honesty, that the whole critical fabric, the product of incalculable labor and sincerity, has collapsed. The Well-

hausen theory, if examined detail for detail in the light of the evidence that has been discovered since his day, would be found to be wholly without foundation. Many indeed have abandoned it, though others hold to it still with the plea that recent findings have been too recent for proper digestion and classification. Unfortunately at the present moment, as the theory is being definitely discarded by its followers, there are some Catholic writers who have become so engrossed in the minutiae of the theory as to lose sight of its fundamental falsity, and in their treatment of it have merited the rebuke, perhaps not directly aimed at Catholics, of the writer in the AJSL: [3] " Much of their work is in danger of reduction to the absurd statement that there were no J. E. and P documents, but others of the same nature ". Anthropology has added its weight against the evolutionistic conception of religion with mounting evidence of a primal monotheism which has degenerated into polytheism and even into lower forms and manifestations of the innate spiritual urge.

The result has been a gradual but very definite and widespread volte face. There is an increased respect for the Biblical account, a generous if somewhat dazed admission of the substantial truthworthiness of that record, and a growing insistence that it has a right to stand on its own background, not merely on a level with other oriental literatures but—as some hold—on a superior plane. There is even a genuine regret being manifested, for instance, over the omission from accepted Biblical literature of the Sapiential Books which are seen to be of an exceptionally high excellence.

On the surface all this seems to augur a very hopeful future in the field of non-Catholic Biblical scholarship. But a careful examination of the underlying spirit of the movement will show how very little we may expect from it, how warily we should commend or quote from present-day articles, how very far the critics are from accomplishing that which they have ever intended,—the resurrection of the Bible to its former position of reverence and authority.

That spirit is—as it has long been—a naturalistic one, though it has now changed its direction. Instead of decrying the Hebrew record as of little or no worth, the movement at present

[3] Art. cited, p. 176.

is inclined to exalt it as a human document, trustworthy though sometimes fallible (with not too much emphasis on the fallibility), faithfully portraying not merely the history of the Hebrews, but also giving precious details here and there of surrounding civilizations where the secular record thus far discovered is silent or very vague. The necessity of retracting time and again various statements against the Biblical record in the face of new archeological evidence has taught caution, and in those sections of the sacred record, at least, where the portrayal of history is evidently intended, statements are accepted without question where no evidence other than silence exists in other records. While this change may seem to be gratifying to a world in which the Bible is the whole rule of faith, there is an element in it which should cause the deepest inquietude. Consciously or unconsciously it is motivated by an impulse to give to Israel its own share in the common superstitions of the ancient eastern world, and to produce a rapprochement and parallel development with other peoples in a cultic exteriorization of nature worship. Israel, for the time being, is to be considered as developing from seed, and in accordance with her own national genius, a cultic kernel common to the whole Semitic stock.

Such an impulse requires a far-reaching reorganization of attitudes toward the various religious manifestations in the Old Testament. Since Israel must now be considered less a borrower from contiguous neighbors than one who has had an independent growth in the same atmosphere, it is necessary to push back the dates of the Psalms, many of which had previously been dated very close to Christian times in order to account for "borrowing" more smoothly. The prophetical literature, and in particular Ezechiel, must be reëxamined in order to discover this internal growth of a common heritage. And finally the whole Wisdom literature must be evaluated less as a foreign importation clumsily grafted upon an unsuitable tree than as an alien growth that has received new life and become part and parcel of the Hebrew genius.

Where will all this new energy finally end? In the same blind alley which the previous movement has now reached. It may seem unduly pessimistic so to prophesy, but the tragedy of the whole critical approach to the Old Testament, sincere though it be, lies in the fact that it has no certain, objective standard and

foundation from which to begin and to which to return after a false start. Certain norms of guidance along the way it has, in the form of rules of criticism, and of proved facts of other sciences; but without a firm initial foundation all investigation must finally prove futile in a substantial way, even as the incredible labor and devotion expended on the theory of Wellhausen from his day to the present has ended in failure. A greater attention to the fundamental laws of logic would have indicated the absurdity of following conclusions that arose out of disproved principles and would have saved untold labor and time, just as the same science proves how vain is the hope, often expressed, and reiterated by the writer in AJSL, that the Bible may through the new efforts be returned to its honored position. How can a thinking individual possibly take the Bible seriously when it is being disemboweled and flaunted before the public as a conglomeration of myths, legends, and folk-lore? Why should it receive more credence or have greater spiritual influence than the book of Homer or a collection of similar materials to be found in other oriental literatures? Expunge, ignore, or deny the divine element in the sacred record, and there remains but a piece of literature which, however high it may be rated among the literatures of the world, can not legitimately hold supreme place in the religious sphere. Take the God of Abraham, and reduce Him—as has a recent writer [4]—to a purely human creation evolved out of fortuitous circumstances, and no matter what the most sincere mind may *desire*, the fact remains that as an objective reality He does not exist; and if He does not exist, then nothing that is said by Him or about Him can be of the slightest real value. It is a sad commentary on man's ability to deceive himself to find that many who are most active in destroying the Bible's objective value are often—if we may judge from their words—most earnest in their "belief" in the substantial trustworthiness of the Old Testament record. The conclusion of the man in the street, once he has accepted the "findings" of the critics, is that the Bible should be thrown out of court. An unfortunate conclusion, surely, but as logical as it is unfortunate.

[4] Woolley, in his recent book *Abraham*.

A more open-minded examination on the part of the critics of the Catholic viewpoint might lead to a deeper appreciation and to a reorientation of effort along more fruitful lines. In the Catholic world today the Bible holds the same revered and accepted position that it has ever held, despite centuries of the most searching analysis and criticism, despite the very latest findings in the archeological field which have wrought such havoc in non-Catholic circles. Not a single authentic fact among the recent discoveries has done more than confirm the age-old stand of the Church that the Bible as she has preserved and possesses it is the divinely inspired word of God and is therefore free of any formal error. Accidental, material mistakes there may be, the result of human handling and human fallibility through the centuries; difficulties and problems likewise exist, as no intelligent reader can deny. But all these—mistakes, difficulties, problems—must be examined and treated reverently, they must not be called in question lightly to suit a passing theory but must have objective and provable reality in face of the danger of changing that which God intended.

If it was the proud boast of the Reformers that they gave the Bible into the hands of the people, their lineal descendants may well take to themselves the shame of having removed it from the hands of the people and of the learned likewise. The Church on the contrary, never having denied the Bible to the laity, after two thousand years offers the same Book, as substantially sacred and secure, as authoritative as it was in the beginning. Let the critics deny, as they may, the Church's assertion of the divine origin of the Scriptures; let them explain on any other grounds, if they can, the wholly unhuman infallibility and uncanny insight by which she has been able to condemn as wrong—even from the start—so many lines of Biblical research which have ended in failure, and to absorb every new fact upon its discovery without the slightest change in her fundamental position.

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Book Reviews

MATTHEW, MARK AND LUKE. A Study in the Order and Interrelation of the Synoptic Gospels. By Dom John Chapman. Edited by Mgr. John M. T. Barton, L.S.S. New York: Longmans, Green & Co. Pp. xxv+312.

This splendid contribution to Catholic scholarship, the last work of the late Abbot Chapman, was summed up in a letter by the author to the editor three years before his death. " I hold the priority of Mt., and I believe I can *prove* how Mk used Mt.—all by new arguments which are quite conclusive. As for Lk., he followed Mk.'s disarrangement of Mt.; he did not know the Gk. Mt. until he had already made up a Gospel out of his own admirable new matter + Mk. as a skeleton. He then added in bits of Mt. . . . Then it was too long for a single roll; and he (or his publisher) slashed it . . . so that the cuts are plain! "

To the author's inquiry into the remarkable harmony and no less remarkable divergences in the three gospels, Dr. Barton has added a short introduction to the synoptic problem, which, while not complete and exhaustive, is adequate.

The book begins with an explanation of why the author changed from a belief in the two-document hypothesis to the opinion outlined above. He goes on to show that Matthew is not a summary of Mark, but one of Mark's sources; that Mark contains only the witness of St. Peter, and concludes that St. Peter is the real author of the Marcan writing and that Mark took down the discourses from Peter's lips. Book II is a study of St. Luke's Gospel. He concludes that it is impossible and impracticable that there was a common written source for Matthew and Luke, and presents the thesis that, when Luke seems not to follow Mark's order, he is following Matthew. Luke, he declares, regarded Mark's Gospel as the skeleton of his own work, had a great respect for his order and matter, but did not hesitate to improve his style. The author believes that St. Luke, when he was far advanced in the writing of his Gospel, met with the Greek Gospel of St. Matthew, which obliged him to make excision in his manuscript. Book III considers St. Matthew's Gospel, and agrees with the tradition that Matthew is a translation from the Aramaic into good Greek of the period. In this book are presented a number of arguments against the two-document hypothesis. The final chapter deals with the most important objection to the priority of Matthew—the argument based on Matthew's quotations from the Old Testament.

The book is provocative, well written in an easy, intimate style and well thought out. After it has been well studied by Scripture scholars there will be discussions and probably disagreements. In the meantime it is a book that every priest interested in the study of Sacred Scripture will want to read, and a "must" for the teacher and advanced student.

NATURALISM IN AMERICAN EDUCATION. By Geoffrey O'Connell, Ph.D. New York: Benziger Brothers. 1938. Pp. xxvi+285.

True friends of America are alarmed over the animalism prevalent in America. To cure the evil, however, we must know its cause. Dr. O'Connell has rendered a real service in analyzing one of the causes, for the naturalism now dominant in our American school system is undoubtedly one of the causes of the animalism. Applying the standard of Christ, "By their fruits you shall know them," the secularism of American education stands condemned. While this viewpoint will appeal to churchmen, it was well to show, as Dr. O'Connell does so admirably, that what our most prominent educational leaders have been doing in the last thirty-five years is to formulate and propagate such doctrines as must inevitably undermine American institutions and prepare the advent in the United States of atheistic totalitarianism.

The why is not far to seek, as Dr. Louis A. Mercier, of Harvard, brings out in his Preface to the book. Alternative ideas are implacable in their consequences. American democracy is essentially based on the idea of inalienable personal rights stemming from God, the Creator. The fact of God's existence, and of a consequent antecedent and transcendent righteousness as the source of natural law which individuals and social groups should try to discover and respect, is precisely what our more prominent educators have labored to deny for the last thirty-five years. Dr O'Connell luminously establishes this in his painstaking analysis of their writings.

The reason is that, under the influence of idealistic and materialistic monism, they passed to such a conception of reality that they denied the possibility of any abiding element above or in the universe and man. Because Dr. O'Connell in his objective study has traced this devolution in detail in the works of naturalism's exponents, and made us better understand what Irving Babbit meant by "the naturalistic conspiracy against civilization," he may well lead many to realize that to recover or to treasure the dualistic principles which built up Western civilization, means the difference between genuine evolution and inevitable revolution, between progressive Christian democracy and regressive atheistic totalitarianism. He has rendered a distinct

service not only to American educators but to all students of social questions.

Dr. O'Connell's scholarly study was originally presented as a dissertation at the Catholic University of America. Now that his work has been republished, our priests should make the book available not only to their teachers but also to the general public by recommending it for the shelves of public libraries.

MIND AND MYSTERY. By C. J. Eustace. New York: Longmans, Green and Co.

This is a courageous attempt to explain the relations between the mind and the mysterious problems of reality. It reveals an abundance of research and a sincere desire to place the same at the disposal of Catholic Apologetics. It is dedicated especially to the enlightenment of non-believers for whom Christian philosophy has not yet responded to the modern problems of both the speculative and the moral order. Throughout every page it is a devout work.

The scope of the book is colossal. Successive chapters on " The Uses of Knowledge ", " Knowledge and Science ", " Simple Apprehension ", " Intelligence ", " Intelligence and Human Knowledge ", " Speculation and Mystery ", " Intellect and Faith ", " The Stability of Religious Thought ", " The Nature of Divine Revelation ", " The Nature of Belief ", and " Contemplation and the Modern World ", should indicate the wide course of the investigation. But these titles hardly reveal that every branch of philosophy and several theological tracts have been touched. While there is no objection to the author's ponderous burden, since it is his choice to bear it, he can reasonably be expected to bear it with better poise. Although he clearly discerns the typical weaknesses of the modern mind, he apparently fails to understand that the same mind, especially that of the unbeliever, cannot digest the full quantity of doctrine which he has packed into little more than three hundred pages.

Mr. Eustace claims to give no more than " a popular exposition ". But this popularity is difficult to understand as one reads innumerable phrases of scholastic terminology, the meaning of which is not sufficiently clarified. On the other hand, the book is boring to the student of philosophy because the traditional terms and arguments are delayed by amplifications of principles which are truistic within the scholastic fold. Catholic philosophy deserves better writing. The non-Catholic, even though of philosophical temperament, deserves a less scientific introduction to the wisdom of the Church. And perhaps a brief digest of the different parts of philosophy might better have introduced the entire subject.

The faint praise of this review is counterbalanced by what we have said about the courage and devotion with which the book was undertaken. Whilst it claims to contain nothing new, it is, nevertheless, something new by way of synthesis. Perhaps it will prove the beginning of a new mode of presentation for the *philosophia perennis*. Were it less ambitious, however, the lofty subject might have been discussed with more dexterity.

THE GOLDEN BOOK OF EASTERN SAINTS. By Donald Attwater. Bruce: Milwaukee. 1938. Pp. 166.

Anything from the pen of Donald Attwater is good literature and good history. His latest addition to the Religion and Culture Series is *The Golden Book of Eastern Saints*. Hagiography is not a new venture for him. In 1936 he collaborated with Father Thurston in the work of revising volume ten of Butler's *Lives of the Saints*. This latest book of his is also an important accession to his preceding volumes that deal with the Catholic Eastern Churches and the Dissident Eastern Churches.

Mr. Attwater begins with Saint Basil, the Patriarch of the Eastern Monks, who trudged to school with Gregory of Nazianzos and " that young prince who was to become emperor and go down to posterity as Julian the Apostate." Then Saint Gregory, the Enlightener, whom the author sub-titles the Apostle of Armenia, although Christianity had already penetrated into Armenia before the time of the Illuminator, nevertheless it is around Saint Gregory that the record of Christianity's growth centers. There are twenty-two monographs in all. In his treatment of the Saints he is careful to keep before the reader the personal holiness that characterized those men and women and which alone has made them truly great. Concerning the miracles, he relates those from the best documented sources, separating legend from fact.

Many of these Saints, particularly the Russian Saints and those of modern times whom the writer introduces in his concluding pages, are not familiar to the Western Catholic. In bringing to light these elect of God, the author has made another contribution to the creation of a better understanding between the Eastern and Western brethren.

On page 162 Mr. Attwater tells of the saintly Father Sharbel who left his monastery occasionally and went into neighboring villages to recite the ritual prayers over the sick. The author states that the Maronites retain this Catholic custom of the " super aegros manus imponent . . ." and regrets its apparent disuse " in most parts of the Western Church ". This is a point well made as it happens all too frequently that the Western clergy when visiting the sick (apart from the administration of the Sacraments) content themselves with the

meaningless " How do you feel to-day? " and then wave a blessing. But, on the other hand, the holy Father Sharbel should not be commended for going out of bounds to pray over the sick. Such conduct to-day might cause a little schism between the Syro-Maronite and the irremovable rector of the local " Irish " Church.

UNSER CHRISTUSGLAUBE. Das Heilandsbild der katholischen Theologie. Von Ludwig Kösters, S.J. B. Herder Book Co., St. Louis, Missouri. 1937. Pp. xiv+340.

This well rounded study is something truly new in Christology. In 1935 Father Kösters published *Die Kirche Unseres Glaubens*, in which he used a new method of presentation, consisting of an analytical argument, a synthetic argument and a dogmatic treatment to give a rich and complete view of the Church. His book met with an enthusiastic reception, and soon a popular edition was also published. In the volume now under review Father Kösters has applied this same method to Christology.

The book begins with the question, " What think ye of Christ? " Rationalists call Him a great man—but only a man. Catholics confess Him to be God. Father Kösters proves that this confession must be correct. Else evident facts cannot be explained.

Chapters 2 to 6 present what the author calls the " analytical " proof. Christians of all ages have believed that Christ is God; and their belief has produced results so marvelous that they form God's own testimony that the belief is true. Chapter 6, perhaps the best in the book, is a brilliant description of the character of Christ. This outstanding character is a fact which demands an explanation in the light of the study of comparative religion. Every natural interpretation is shown to fail, and only one explanation remains possible: Christ is truly God.

Chapters 7 to 13 give the " synthetic " proof. This constant, age-old faith of Christians is not a mere product of the imagination. All its elements have been drawn from authentic sources—statements of St. Paul, the synoptics, St. John. These confessions of Christ's divinity must derive from Jesus' own revelation, which is trustworthy in itself and proved by miracles, especially the Resurrection.

A dogmatic study, " The Mystery of our Faith ", rounds off the book. One chapter sketches, in suggestive outline, the cardinal dogmas of Christology—the eternal generation, Incarnation, Redemption, Christ's office as priest, prophet and king. The last chapter, worthy of frequent meditation, shows the application of these dogmas in the daily life of the Christian. It brings the book to a climax by describing the threefold presence of Christ with us through His provi-

dential care exercised from Heaven, through His life in the members of His mystical body, through the sacrament of union and love, the Eucharist. This care will last until He presents His kingdom to His Father when time has run its course. Footnotes, an unusually complete bibliography and a chronological table are given in an appendix of 114 pages.

The book is thoroughly scientific, yet also aglow with the author's enthusiasm and power to inspire. It is a masterpiece, and we hope it will soon appear in English.

OUR BLESSED LADY: Sermons. By C. C. Martindale, S.J. Sheed & Ward: New York. 1938. Pp. 292.

Father Martindale has a widely informed and brisk mind. Whatever he touches comes to life. Like Walt Disney, he not only animates a subject but does it with the grace of literary loveliness. This time we have twenty-two sermons on Our Lady. The first six appear to be mainly doctrinal; the others are concerned with various titles of Mary and with some of her more famous shrines scattered throughout the world. All of the discourses are expository in nature. The author disclaims any intention of controversy. Nevertheless, there is a justification of the Catholic position. Since some of his hearers were non-Catholic, he keeps their point of view in mind.

There is no small amount of fresh information running through the pages. It is not the usual information. Father Martindale can use a theological argument and yet go outside the normal sources for convincing reasons and analogies, as in his analysis of " pray to " and " pray for " (pp. 7-10). In an unusual way he links up Mary with Christ, going back to Irenaeus for his proof. Likewise, when discussing the tenable theory that the Incarnation could take place aside from the question of needed redemption, he brings Mary into the picture. In discussing the question of immortality, he carries his hearers into eternity and hints about the " lovely ' to-and-fro ' between His Mother and Himself " (p. 3).

In regard to the shrines, he takes us over to Egypt and on to the far East, as well as down to South America and across France, Spain, Italy and England. Far-off Ceylon and Lourdes come in for remembrance. In the main the sermons on the shrines are travel notes—places visited by the author.

The cover of the book would lead one to surmise that it is a planned treatise on the Mother of God. Only when one looks at the title page does he see that sermons constitute the subject matter. Being directed to Englishmen, the work naturally is more suited to Englishmen than to Americans. Its analogies do not grow up out of

our soil; it lacks something of the American "feel" for a subject. However, those of our countrymen who are widely travelled and who enjoy a literary treatment of a subject would enjoy and benefit from the book.

CENTENNIAL HISTORY OF THE ARCHDIOCESE OF DUBUQUE. Compiled and edited by the Rev. M. M. Hoffman, M.A. Dubuque, Iowa: Columbia College Press. 1938. Pp. xxix+734.

One of the more difficult tasks confronting the historian is to write the story of an American diocese. He must discover sources, explain and interpret events, but above all he must catalog the main facts of each individual parish. Limitations of time, space and various circumstances interfere with the practical realization of the ideal, making a difficult task even more trying.

Clearly and brightly written, the present volume affords valuable information that will become more valued as the years roll by. There is evidence of wide and critical research in presenting a survey of the marvelous growth, in one century, of the religion of Christ in that archdiocese. Father Hoffman tells the story with the genuine enthusiasm of one who has helped to make his story worth while.

The history begins with the coming of the French Jesuit, Jacques Marquette, and the Belgian Franciscan, Louis Hennepin, to the shores of Iowa. It passes quickly to the creation of the diocese of Dubuque in 1837. In fact only two pages are allotted to this part of the history, but a great deal of the diocesan history is told by Archbishop Beckman in his Introduction. After the short introductory paragraph, each parish of the archdiocese is considered succinctly, completely. In nearly every case a picture of the parochial plant, the pastor and assistants is given. Following the parish histories is a short survey of the educational and charitable institutions.

For the historian the book has a special value, but priests interested in history only in a general way will find it interesting. The details of the parishes' histories, the lights and the shadows that relieve them and give them the mark of a true picture, are sure to prove attractive in matter and in manner of presentation.

Book Notes

The best study that has appeared in English on the subject is Father Eligius G. Rainer's *Suspension of Clerics.* (Washington, The Catholic University of America, 1937. Pp. xvii + 249. Price $2.00). After a historical synopsis of the development of suspension, Dr. Rainer considers the notion of suspension and how it differs from other ecclesiastical punishments, its divisions and its effects. Then the author takes up the norms for the infliction of suspension, the subject of suspension and the norms for incurring and excusing. The judicial trial and extrajudicial procedure follow next. Remedies at law, the violation of suspension, the cessation of the censure of suspension, and the cessation of the vindictive penalty complete the eleven chapters of the book. An appendix lists the *Latae Sententiae* censures of suspension, and the vindictive suspensions. An index and a bibliography add to the value of the volume.

In less than two hundred pages Canon George D. Smith has compressed the essentials of the doctrine of the part played by the Blessed Virgin in the Redemption, and outlined the views of the theologians. The free consent of Mary, given on behalf of the human race, declares Canon Smith, was the acceptance of a unique share with Christ in the work of Redemption. It was the beginning of a perfect communion with the redemptive will of her Son which would persist during His life and passion and endure until the end of time. By reason of "this communion of sorrow and purpose between Mary and Christ" she is said to have redeemed the human race with Him.

Mary's Part in Our Redemption is probably the most complete treatise on the subject that has appeared in English. An excellent index adds to the value of the volume. (New York, P. J. Kenedy & Sons. Pp. xi + 187.)

Browne & Nolan (Dublin, pp. 309) have published a series of twenty-four sermons by the well known Irish Jesuit, Father Vincent Byrne. The *Occasional Sermons* include three on almsgiving, on the blessing of a church bell, on the blessing of a new organ, a series on the Seven Last Words. There is no artifice or affectation in the sermons; the style is clear and plain. Preachers will find in it many a suggestion that will be helpful in preparing their own sermons.

Dr. Christopher Berutti's sixth volume of *Institutiones Iuris Canonici* covers the greater part of the fifth book of the Code—De delictis et poenis, including canons 2195 to 2313. The volume is quite in keeping with volumes I and III which appeared in 1936. Volumes II, IV and V are promised for the near future.

Dr. Berutti apparently is not acquainted with the Canon Law studies that are being made in this country. His *Index Librorum Adhibitorum* contains only Latin and Italian texts. No references appear to be made to the splendid Canon Law studies of the Catholic University in Washington. (Turin. Marius E. Marietti (1938); pp. xv + 258.)

Patrologia by Dom Basil Steidle (St. Louis, B. Herder Book Co., pp. xvii + 294) offers an introductory manual to the study of the Fathers which will help seminarians and serve priests on the mission for a rapid review of their patristic studies. Writing as briefly and as condensedly as possible, it is only natural that some small mistakes should creep into the text. For example, on page 248 the author refers to "Braulio" in one place and "Braulius" in another. In the same place, giving Anspach as his source, he lays too much stress on the fragments of Isador's writings presented by Anspach. On page 4, Braulio is mentioned as "episcopus Caesaraugustanus paulo post 617"; most scholars now place the date at least 652 A. D. As a basic and introductory compendium, however, it will be found very well worth while. An "index personarum" adds to the value of the manual.

Dr. Matthew Conte a Coronata, whose *Institutions Iuris Canonici* are favorably known to canonists, has prepared a two volume *Compendium Iuris Canonici.* (Turin, Libraria Marietti; pp. xxiv +

675 and xv + 629.) In his *Compendium*, Dr. Coronata follows the same method and in many cases uses the same wording as in his larger work. Seminarists will find the book helpful, and it will not be out of place on the rectory book-shelves.

For several years *Stole Fees*, by the Rev. William A. Ferry, J.C.D., has been out of print. Published as a Canon Law Study of The Catholic University of America, the edition was limited and quickly exhausted. A number of inquiries have been received regarding the book, but it is not known whether there is sufficient interest to warrant a new edition. The subject is one in which every priest is interested, and Dr. Ferry's volume is presumably the only English treatise on the subject. If priests interested in the appearance of a new edition will express that interest by sending a postcard to THE ECCLESIASTICAL REVIEW, and a sufficiently large number of cards are received to warrant printing, it is probable that a new edition will be issued.

Der Aussaetzige (Rolf Fechter, B. Herder Book Co., St. Louis, Mo. 1937. Pp. v + 167. Price, 1.15) is the life story of a man whose heart was aglow with that divine love which makes one forget self and think only of those poor creatures who are less fortunate than oneself. This love for one's neighbor lured Father Damian from his studies of theology to serve his fellow man in the Hawaiian Islands. This ardent love, however, was not cooled until his body was consumed by toil and leprosy in the service of his Lord.

Der Aussätzige is a romance of the love of God. And if we wish to find an ideal for our missionary labors or zeal, we need but read the life of Father Damian as written by Rolf Fechter.

In *Leben spricht zu Leben*, compiled by Dr. Gertrud Ehrle, readers of German will find an interesting collection of letters on the various vocations in life that are open to women. These actual letters, written at the invitation of Dr. Ehrle by women of all ages and states of life, recount the struggles and difficulties and success experienced by the writers in their chosen vocation. School teachers, shop girls, stenographers, nurses and others tell in simple and sincere language their life's story, and in so doing present a variegated pattern of human experience that holds the attention of the reader throughout. The book should prove of special interest to young women who find themselves confronted with the task of choosing a vocation. (Herder and Co., St. Louis, Mo., viii + 236.)

A Short Russian-English Catechism of Christian Doctrine, by the Right Reverend Procopius Neuzil, O.S.B., is in substance our Baltimore Catholic Catechism, with such changes as were absolutely necessary in order to adapt the truths taught by the Baltimore Catechism to the concept and manner of expression of the Eastern Rite.

The technical difficulties arising from the different manner of expression in the Eastern Liturgy have here been overcome, with the consent of the two censors—the Russian censor at Rome and the English censor in America. The difficulty presented in the use and application of the term "Filioque" has been solved by following the practice of the Roman Russian seminaries, where the students are instructed to teach the Creed without the "Filioque", but to explain to the people that the Holy Ghost proceeds from the *Father and the Son*, as will be noticed on p. 18, Lesson 9, Quest. 2.

The first edition is published at the expense of the Catholic Church Extension Society; and will be distributed gratis to Russian Orthodox children and people who ask for them. The actual cost of this first edition (50c each) will be gratefully accepted in order to make further editions possible. (Saint Procopius Abbey, Lisle, Illinois.)

Father Weger, in collaboration with six other priests of the Toledo Diocese, has prepared some lessons specifically for Catholic students who attend public high schools. (*Catholic Morality*. New York: W. H. Sadlier.) The priests who collaborated in its preparation have all conducted religion classes for Catholic public high-school students, and some of them have taught religion also in Catholic high schools.

It was not the aim of the authors to give an exhaustive treatment of the sub-

ject, but to prepare an orderly series of lessons which will engage the interest of the students and lead to a better understanding of fundamental principles.

Approximately twenty-seven hundred sets of the lessons were used in loose-leaf form during the school year 1936-37, most of them in classes for Catholic public high-school students, and some in Catholic high schools and religious discussion clubs. From this broad testing ground came suggestions, helpful criticisms, and an assurance of a demand for lessons of this type.

Father O'Rafferty in his *Instructions on Christian Doctrine: The Apostles' Creed,* has rendered his fellow American priests a real service by making available in English the work of Father Ildephonse de Bressanvido. The work follows closely the Catechism of the Council of Trent, of which Cardinal Newman said, "I rarely preach a sermon but I go to this beautiful and complete Catchism to get my matter and my doctrine." The author covers the contents of the Creed in a comprehensive manner. Some eight hundred quotations evidence the abundant use that has been made of the Scriptures. Whilst one may question the advisability of using the instructions as they are written, they contain much valuable material adaptable to the particular needs of the preacher and catechist. (Bruce: Milwaukee.)

In Discourses on the Apostles' Creed, Father Crock also presents his material in sermon form. Few will use them as they are written, but they too contain material which will be useful and appreciated by preachers. The book is made up of forty-three discourses on the twelve articles of the Creed and four introductory sermons on faith. The style is plain, direct; and the treatment adequate and modern.

Longmans, Green and Co. are now presenting the second volume of the third English edition of Maurice De Wulf's *History of Medieval Philosophy.* (New York, 1938, pp. xii + 379.) The translation, by Dr. Ernest Messenger, is based on the sixth French edition. The volume is entirely devoted to the thirteenth century, giving a general cultural setting of the period and dealing with the principal philosophers of the century. A third section takes up the Universities, religious orders, Augustinianism, Latin Averrhöism, Thomism, Latin Neo-Platonism, Scholastic controversies, besides a good chapter on philosophy and civilization.

Recent research has greatly increased our knowledge of this important period, and the interest of the non-Catholic thinking world has come to be centered on things Catholic because of this new knowledge. Priests, especially in cultural centers, can expect to be asked more and more questions concerning the men and the philosophy of the century. The new edition will be found very helpful in brushing up on lessons learned in seminary days.

In his *Study of the Moral Principles Relative to the Sixth and Ninth Commandments of Nine Hundred High School Freshman Students,* the Very Rev. Matthew O'Neill, O.Carm., gives evidence that this popular misstatement of a theological principle has caused untold confusion and havoc in the souls of our growing youth. This teaching is intended to convey the truth stated in the correct theological principle: "Every voluntary and deliberate act of lust is a mortal sin." Equipped with the false translation of what is a correct principle, the young boy (or girl) seeks to evolve for himself a moral code. There are only two possible outcomes of his effort. Either he will develop a false conscience, which in some cases terminates in scrupulosity, or, finding himself exposed to the ordinary temptations of the typical school boy, he will come to the conclusion that such a principle is not practical, and, influenced by the example and counsel of his pagan environment, he will establish moral rules which neither God nor Christian society can sanction.

Brother Ernest, C.S.C., has been unusually successful in bringing home to Catholic high-school boys the principles of Catholic morality. He describes his procedure in his book *Religion and Living.* Another admirable procedure adopted by a priest is described in Dr. Kirsch's *Sex Education and Training in Chastity.*

"Teaching the Sixth Commandment", an article in the April, 1937, of *The*

Journal of Religious Instruction, offers detailed instruction on how to deal with the same delicate subject in the middle and upper grades of the elementary school.

The authors have taken pains to present the material in a way that will really help our young people. The sections dealing with justice and the rights and duties of Capital and Labor, are admirable. At times, however, it might be well to strive for more accuracy in dealing with particularly difficult material. For instance, in the lesson dealing with holy purity we find this paragraph: "*It is a serious matter to offend against holy purity in any way whatsoever, whether it be by thought, desire, word, or action. Every violation of this virtue is in itself mortally sinful.* However, the guilt incurred may be only venial if the sin is committed without full deliberation and consent. Or, in the case of impure thoughts or desires which come unbidden into the mind and even linger there and excite lustful feelings entirely against one's will, there is no guilt at all."

The sentence italicized amounts substantially to what has been taught all too often in our Catholic schools: "Everything against the Sixth Commandment is a mortal sin."

Books Received

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THE FINE GOLD OF THE OLD TESTAMENT. By the Reverend I. J. Semper, with a Foreword by the Reverend Maurice S. Sheehy, Ph.D. Columbia College Press, Dubuque, Iowa. 1938. Pp. xviii + 284. Price, $1.00.

THEOLOGICAL AND DEVOTIONAL.

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A WAY OF THE CROSS FOR SISTERS. By the Reverend Eugene J. Crawford, M.A. Benziger Brothers, New York City. 1938. Pp. 58. Price, 25c.

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SPIRITUAL REFLECTIONS FOR SISTERS. By the Reverend Charles J. Mullaly, S.J. The Apostleship of Prayer, New York City. 1938. Pp. 79. Price, 35c.

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